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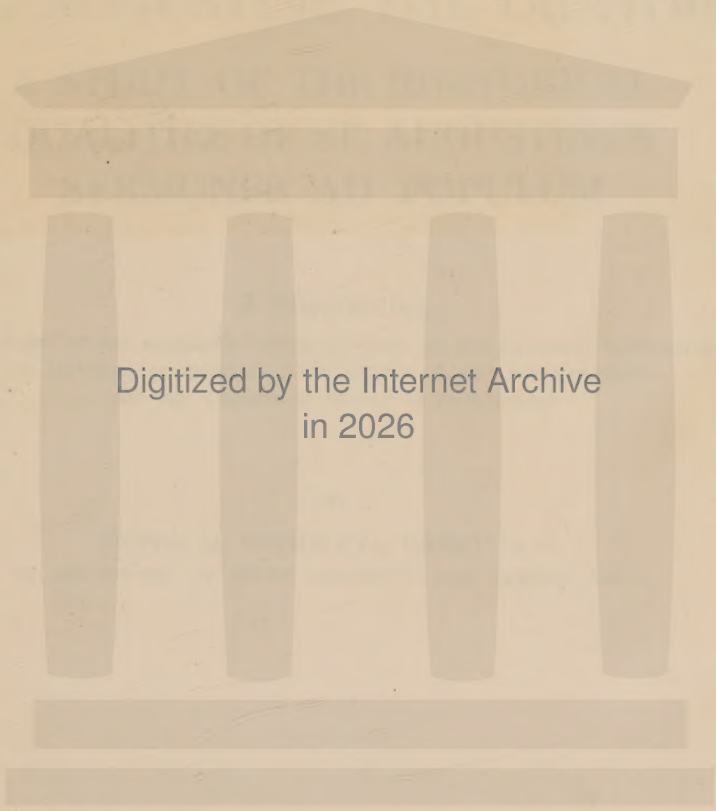
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THE CATHOLIC UNIVERSITY OF AMERICA
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ST. AUGUSTINE, THE ORATOR

A STUDY OF THE RHETORICAL QUALITIES OF ST. AUGUSTINE'S SERMONES AD POPULUM

A Dissertation

SUBMITTED TO THE CATHOLIC SISTERS COLLEGE OF THE CATHOLIC UNIVERSITY OF AMERICA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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PREFACE.

The purpose of this dissertation is to make as accurate and complete a study as possible of St. Augustine the orator, as displayed in his *sermones ad populum*. Such a study, we believe, should be primarily an investigation of the extent of Augustine's conformity to the standards of rhetorical excellence as laid down by the teachers of rhetoric of his own day. Since the teaching of these rhetoricians was chiefly in the skillful manipulation of the tropes and figures of speech together with ecphrasis, our study is accordingly confined, in the main, to an attempt to determine how skillfully Augustine actually employed these adornments of the rhetor's art. Thus will be seen also the extent of the influence of Augustine's early training in the pagan schools of rhetoric upon his oratory in the more mature and Christian period of later life. Yet the broader and more general qualities of the pulpit orator as viewed in our own day will not be entirely neglected, but will receive special consideration in the last chapter, in connection with a final summing up of the results obtained in the previous chapters.

Much, of course, has already been said of the quality and nature of Augustine's oratory, but most of these statements are far from being complete and the following by Moriarty[1] is fundamentally inaccurate: "St. Augustine beautifies his sermons with scarce any other figures than interrogations, antithesis, and sonorous alliterations, to which his quick lively imagination inclined him, and which were best relished by the Africans in that age." Regnier[2] has sketched briefly some of the more important features in Augustine's style but does not show in any detailed manner the relative frequency of all the tropes and figures found in the sermons, together with their variations. Not following the statistical method and not treating all the devices, his observation falls immeasurably below the standard of an accurate estimation.

Never before, then, has a thorough study been made of the rhetorical qualities of the sermons of this most renowned of all preachers of the early Latin church. The statistical method as employed

[1] 262.
[2] 115 ff.

for the first time in such investigations by Campbell [3] has also been employed here. Isolated examples alone would not suffice for an accurate description of Augustine's oratorical art and the extent of the influence of the rhetorical schools. A statistical treatment will give a complete view of his restraint or excess in the respective devices of the fourth century rhetors. We have also made many subdivisions in the discussion of several of the figures, to show Augustine's ingenuity in employing innumerable variations of the same device—a true mark of a skilled orator and rhetorician.

The first chapter sketches briefly the history of the traditional art employed by Augustine; its origin in Greek literature and its transference to Rome and the Roman provinces. Chapter two gives a brief resumé of Augustine's education and career as teacher of rhetoric in Carthage, Rome and Milan, and shows us the source of his knowledge of rhetoric. These chapters prepare the way for what may be expected from a rhetorician trained according to non-Christian standards. The succeeding chapters contain the detailed examination of the sermons themselves.

The author wishes to acknowledge her indebtedness to Dr. Roy Joseph Deferrari, Head of the Greek and Latin Department at the Catholic University of America, who suggested the subject and under whose helpful and stimulating direction this monograph has been written. She also wishes to express her sincere thanks to the Rev. Romanus Butin, S. M., Ph. D. and to J. Marshall Campbell, Ph. D., both of the Catholic University of America, for having read the manuscript and offered many valuable suggestions.

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[3] "The Influence of the Second Sophistic on the Style of the Sermons of St. Basil the Great."

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ST. AUGUSTINE, THE ORATOR.

CHAPTER I.

Outline History of Rhetoric.[1]

1. Greek Rhetoric.

The earliest semi-historical records show that with the Greeks oratory was always an instinctive art placed on a par with valour in battle. The princes and leaders were eminent not for power alone but for their counsel and the eloquence of their instruction. Strength and prowess might belong to all but the real leaders must be *βουλήφοροι*.[2] The Homeric triad of excellences was the power of discourse, *ἀγορητύς*; physical prowess, *φυή*; and good sense, *φρένες*.[2] Nestor who is beyond the fighting age is honored for his eloquence. Phoenix in the ninth book of the Iliad tells how he trained Achilles "to be a speaker of words and a doer of deeds."[3] All the principal characters of the Homeric poems are fluent orators ready to debate on any subject. Speakers, however, such as these were men of rare and extraordinary gift; it was not art but nature. The methodic study of eloquence in Greece began only after the Persian Wars under two direct influences, that of the sophists and that of the early Sicilian rhetors.

About the middle of the fifth century B. C., when the Ionian philosophers had failed to solve the problem of existence on physical grounds and Parmenides had denied the possibility of accurate knowledge in the strict sense of the word, philosophy was no longer held in high repute. A spirit of scepticism pervaded the entire Greek world. The great thinkers foiled in their attempts to penetrate higher truths, gave their attention to the practical side of education. A great tendency then arose towards the consideration of questions referring to moral sciences, statesmanship, rhetoric and grammar. Throughout the various cities of Greece a certain class of men arose, who called themselves sophists. These men of

[1] On the subject of Greek rhetoric see especially Norden, Navarre, Chaignet, Blass, Jebb, Dobson. Cf. also Campbell.

[2] Odyssey, VIII, 167-8. [3] IX, 443.

high intellectual standing, neglecting all abstract questions undertook to prepare men for civic life by instruction of different kinds. Protagoras of Abdera who expressed his contempt for philosophy was the most renowned sophist of his time. In the course of long travels throughout Greece he visited Athens where he knew Pericles.

A very remarkable circumstance in connection with the fifth century sophists was the wide-spread enthusiasm that accompanied them everywhere. Hippocrates, when a boy, having learned one evening that Protagoras had arrived in town was on the point of setting out that night to obtain audience with him, but, restraining his desire, he awoke Socrates next morning before daybreak and begged to be taken immediately to Protagoras.[4] Socrates, when explaining the purpose of Hippocrates' visit, said to Protagoras: "I think he wishes to become distinguished in the state." [5] The word sophist, originally applied to men of superior wisdom and ability, came to be applied in the fifth century to all those claiming a general acquaintance with many subjects. Oratory, in the form of speech-making, and a careful cultivation of the voice were outstanding features in the education of the sophists.

It is, however, in Sicily, not in Greece, that oratory as an art developed. After the expulsion of the tyrants in 465 B. C., many families tried to re-establish their claims to property which these tyrants confiscated.[6] This incident inspired Corax to write a τέχνη, or handbook of rhetorical principles. He was followed by his pupil Tisias, who wrote another treatise on rhetoric, which Aristotle declared to be better than that of his master. Gorgias of Leontini, a pupil of Tisias and a contemporary of Protagoras, occupies a position between the early rhetoricians and the so-called sophists. He studied and taught oratory, but, like Protagoras, he entertained a broad view of education, and, although regarding rhetoric as an art of persuasion, he paid more attention to the artistic side than any educator, and hence was the first conscious artist in prose style. Like the other sophists, he travelled from place to place giving displays of his art. As an ambassador from his native city he came to Athens in 427 B. C. Here he made a remarkable impression not only on the multitude before whom he spoke, but also on the highly educated class who were able to appreciate his technique.

[4] Plato, Protag., 310c.

[5] Plato, Protag., 316c.

[6] Brutus, 46.

Gorgias, Prodicus, Hippias and other sophists exercised their influence on such men as Pericles, Euripides, Socrates, Thucydides and Isocrates. This group of sophists was followed by a multitude of lesser ones, imitators of less ability, men of more extravagant claims and more detrimental influence. It was the influence of these men that brought the sophists in general and their trend of teaching into disfavor and aroused the opposition of Socrates and Plato.

Antiphon, the first of the Ten Attic Orators, is said to have been a contemporary of Gorgias. When he composed his speeches, Attic prose had not yet taken any definite form. There was no well-defined canon of style and vocabulary; the influence of Gorgias tended rather to confuse than to discriminate the dictions of prose and poetry. Antiphon was the first pleader on scientific lines, and also the first of the extant writers who was a student of the periodic sentence. In him antithesis is carried to excess, but of the figures of thought (*σχήματα διανοίας*) he hardly makes any use. The other Attic orators, Andocides, Lysias, Isaeus, Isocrates, Demosthenes, Aeschines, Hyperides, Lycurgus and Dinarchus, all in their own province, infused new life into oratory.

Demetrius of Phaleron, the regent of Cassander, was the last Attic orator worthy of mention. From his time on oratory became a mere element in education. The real practice of oratory passed from Athens to the populous cities of Asia Minor, and there a system of eloquence developed known as Asianism; the recognized founder of which was Hegesias of Magnesia (250 B. C.). The oratory which developed in Asia Minor was the outcome of a frivolous, artificial civilization. Short equi-syllabled, carefully measured, strongly rhyming sentences; verbal witticisms which assumed an antithetical form; insipid circumlocutions; bold metaphors in which the implication was not always clear; poetic words; extraordinary figurative address and a tiresome bombast similar to the Gorgian rhetoric—all these characterized Asiatic eloquence. Asianism represents a lasting type of oratorical effort; the desire of using word-painting instead of life-painting; pompousness instead of vigour; and allusiveness instead of directness. Cicero[7] de-

[7] Brutus, 51. "Nam ut semel e Piraeeo eloquentia evecta est, omnes peragravit insulas, atque ita peregrinata tota Asia est, ut se externis oblineret moribus, omnemque illam salubritatem Atticae dictionis et quasi sanitatem perderet, ac loqui paene dedisceret."

scribes eloquence, at the end of the Attic period, as setting sail from Piraeus, passing through the islands of the Aegean and Asia Minor, sullying itself on the way with foreign fashions and losing its Attic flavor.

About 200 B. C. a new movement known as Atticism attempted to regulate literature according to the standards of style in vogue among Attic writers of the classical period. In spite, however, of all opposition Asianism maintained its life. With this struggle between Asianism and Atticism the so-called Second Sophistic [8] is connected. This rhetorical movement, which spread over Asia Minor and Greece for about four centuries, dating from the end of the first century A. D., made an attempt to restore the style of the old rhetoricians by closely imitating such writers as Demosthenes, Lysias and Isocrates. Many sophists, preferring the pompous diction of Gorgias and Hippias, took these for their model, while others again copied Asiatic orators. The Second Sophistic was then an attempt to revive the Hellenic genius, but it was no longer the oratory of Demosthenes. Lacking a real purpose, it created an artificial one. The representatives of such oratory called themselves sophists and their art sophistry. In literary history it was the second form of sophistry and was loosely connected with that of Gorgias and Protagoras. From the beginning of the second century crowds of these sophists filled the Greek orient—men who were applauded, flattered, extolled and compared with the ancient masters of former days. Positions for professors of oratory and philosophy were provided by the Emperors. Governors of provinces, while passing through towns, often called on sophists to hear their eloquent declamations.

The sophistry of the Empire was based upon traditional rhetoric. It contained a study, legitimate and useful in itself, but a study which had become more and more superficial. With the Asiatics practice came before theory. They tried to develop mere natural facility rather than good taste. The inclination of the sophists for great political subjects and their extreme liking for improvisation was a restraint on their rhetoric. Oratory became a mere theatrical fiction. Wit, antithesis, figures of speech, everything that gave the illusion of pomp and charmed the ear, was welcome. Notwithstanding the many superficial qualities of the Second Sophistic

[8] For a full account of the Second Sophistic see Susemihl, II, 448-516; Rohde, 310 ff.; Norden, I, 351-391; Meridier, 7-47; Campbell, 14-19.

oratory, it was invaluable in its results. Besides preserving many Classics which otherwise would have perished, it also preserved the tradition of the older classical Greek literature in the schools of rhetoric where the Christian Fathers studied.

2. Roman Rhetoric.[9]

The influences which so largely modified the traditional system and educational methods at Rome were entirely of Greek origin. Even before the foundation of Rome, Greek colonies had been established in Sicily and Italy. By commercial intercourse these had for a long time been exerting their influence. The middle of the third century B. C., a period coinciding with the close of the First Punic War, was marked especially by an increase in the inflowing tide of Hellenism. The needs of such commerce naturally demanded a certain familiarity with the Greek language. In 282 B. C. Lucius Postumius the Roman envoy to Tarentum addressed his audience in Greek and in the following year when Cineas the ambassador of Pyrrhus addressed the Roman Senate no mention is made of an interpreter.[10] At first the Greek language was studied for practical purposes without any attempt to use the literature as a means of mental culture. But gradually, at first half unconsciously, the study of the language began to include a study of its literature.

On parallel lines, but quite distinct from the study of literature in Greek and Latin as a means of culture, there was also introduced into Rome a certain training in rhetoric and philosophy which had always been regarded as an important feature of the higher education in Greece. The curriculum of the Grammarians was enough for the ordinary citizen, but those wishing to take a prominent part in public life prepared themselves for it by the resources of Greek culture. It is not definitely known at what time this higher teaching was introduced into Rome, but, in 161 B. C., the Senate[11] banished the "philosophi et rhetores Latini" from Rome. This latter term very probably refers to the Greeks who used Latin as the medium of their teaching, for it is not likely that either branch was taught at this time by native Romans. It may

[9] For a full account of Roman rhetoric see especially Cucheval; Teuffel *passim*; Wilkins, 77-92.

[10] Plutarch, Pyrrh., 14.

[11] Suet., De Rhetoribus 1.

have been with the idea of supplying a new demand, which he felt might be otherwise met in a more detrimental way by the Greeks, that Cato the Elder wrote a book on the art of speaking. In preparing this book Cato studied carefully the speeches of Demosthenes as well as those found in Thucydides.

The Romans were a people gifted by nature for oratory. The publicity of all kinds of transactions, the many occasions where good speakers were required before the senate, the people, the jury or magistrates and the army—all these made fluent speaking an indispensable requirement in the state. Its possession was a great means of attaining political distinction, especially when party strife became frequent. On account of this, oratory took a practical course from the beginning and practice in speaking became an essential part of Roman education. The eloquence found in the older period was entirely natural, the simple expression of an individual influenced by certain purposes and possessing political importance. As an art oratory was cultivated only after the introduction of Greek education when the spoken word was prized as a means for rounding off the intellectual life.

The study and methods of Greek rhetoric were common among the upper classes at Rome about the middle of the second century B. C. In Lucius Aemilius Paulus the newer forms of education along Greek lines found an enthusiastic devotee. According to Plutarch, he educated his children in the Roman and ancient discipline and also in that of Greece. For this purpose he procured Greek masters.[12] About 167 B. C. Polybius conversing with Scipio [13] reminded the latter of the number of Greek teachers then at Rome who could give to himself and his brother the education they desired.

In the period of the Gracchi practical political speaking had reached its highest perfection and maintained this standard for thirty or forty years. Later when the orator no longer addressed the sovereign people, only a plebeian mob, studied perfection was looked upon as of small import in a spoken speech. Political purposes became of minor importance in published speeches, which were circulated as mere specimens of eloquence. The most eminent orators of this priod were M. Antonius (99 B. C.) and L. Crassus (95 B. C.). Besides these there was a large number of other orators, each remarkable in his own way.

[12] Plut., Aem., 6.

[13] Polybius, Bk. 22, 10.

In the beginning of the Ciceronian Age, the Roman mind began to show complete subjection to the influence of the Greeks. It is true, there were men like Varro who stood true to their national traditions, but they formed a small minority. In the ruling circles the separation from the Roman modes of thinking was quite universal. Greeks were now in all the households either as instructors or readers. Cicero had Diodotus Lyson and Apollonius with him. Men of intellect perceived in Greek culture an excellent means of surpassing their predecessors. Exiles had chosen Greek towns as the place of their residence, *e. g.,* Metellus and Rutilius Rufus. It became fashionable for young Romans to make eastern tours for the purpose of finishing their education, especially to the seats of philosophical and rhetorical schools, Athens, Rhodes and Mytilene. Latin translations of Greek works increased. The higher classes did not need them as they were familiar with the Greek, but for the majority translations were necessary. Not the genuine old Greek literature but the superficial literature of the period came into the hands of the Romans. Through the Greeks Asianism was introduced into Rome and found a staunch representative in Hortensius. Orators trained themselves not after the manner of Demosthenes but of the Greek rhetoricians of Asia Minor, where Greek oratory was affected by oriental influence. Cicero towards the close of his life was accused of being too Asiatic. In the theory of rhetoric he was a disciple of the Greeks. His quick imagination and highly emotional temperament qualified him to become the transplanter of Hellenic culture. He succeeded in gaining a place beside Demosthenes; it is true he does not come up to the earnestness of the Attic orator, but he surpasses him in variety and splendor where he is more like the Asiatic school than the Attic. His first orations were composed under the influence of Hortensius the admirer of Asianism and a man whose qualities were well adapted to all that Asiatic eloquence and rhetoric could give. After his second public appearance Cicero went to Greece and Asia Minor to study rhetoric. On his return to Rome his first publication was a worthy product of the Asiatic school at Rhodes, but gradually he cast aside the more repulsive features of Asianism. Cicero could not have failed to recognize that the style of such a writer as Lysias would not be in harmony with the genius of Latin, a language in which simplicity would end in baldness. It was rather in the rich periods of Isocrates that Cicero found models for his Latin rhetoric. Whatever he wrote either on the theory or history of rhetoric, he

had to depend on what was handed down from the Greeks, a tradition which was five hundred years old. Thus it is found that all the main Roman orators up to about Cicero's time labored under Græco-Asiatic influence. It is noticed in Africanus the younger [14]; in M. Aemilius Porcina; in Papirius Carba and especially in C. Graccus, whose fiery temperament found in Asiatic extravagance the outlet for his passionate feelings.[15] The entire Roman world of the first century B. C. was tinged with Asianism. Hellenism slowly permeated Latin and gave it a form far different from what it had been originally.

Although there is no evidence as to any direct connection between Pergamum and the Asiatic style of oratory represented by Hegesias about 250 B. C., there is a point of contact between Pergamum and the Attic reaction in the first century and between both and Rome. The rhetorician Apollodorus was born in Pergamum (*c.* 102-20 B. C.). After instructing the Attic Dionysius in his native place he came to Rome, where he was selected by Julius Caesar as an instructor for the young Octavian (45 B. C.) and where he established a flourishing school of rhetoric.[16] If Hortensius was a special sample of Asianism the extreme Attic school was represented by L. Licinius Calvus (82-47 B. C.). Being too critical of himself and fearing to acquire an unhealthy force he lost real vitality. His oratory, if we can take Cicero literally, was brilliant to the learned but was swallowed like a pill by the crowd and the Forum.[17]

When Augustus came into power eloquence had to suffer. Statesmanship became extinct and all political affairs passed over to the monarch. The meetings of the people were few. Only the transactions of the Senate and the civil law suits before the Centumviri offered material for the exertions of the orators. Rhetoric no longer had a definite end; it became an end in itself. People declaimed on any topic of interest. The extreme style of Asiatic exaggeration became most popular, for when Roman eloquence was banished from the political sphere a cultured and artificial people delighted in Asianism. Then a reaction set in. Some of the Roman archaics went back to Cicero and then to Cato, Ennius and Plautus

[14] Quint. XII, 10, 10.
[15] Cicero, Brut., 95; 105; 125. De Or., III, 214.
[16] Susemihl, II, 504 ff.
[17] Brutus, 283.

when Cicero seemed too modern. The character of this entire century was fixed by Augustus. The monarchy under succeeding Emperors was always in antagonism with independence of any kind. For literature the evils were increased owing to the fact that the Emperors of this period had some knowledge of it; hence they watched every sign of literary life and were jealous of the literary success of others. Literature had to face the agency of despotism in its virulent form. Since it was impossible to display true character the consequence was hypocrisy and affectation. Men relapsed into artificial ways. Public declamations had no other purpose than that of showing personal accomplishments and nourishing mutual admiration. The character of the age appears in the literary diction—the aim of language was brilliancy and piquancy. Writers sought after rhetorical figures, poetic turns and all kinds of phrases and illusions. Poetry became rhetorical and prose poetical. Under Vespasian, many became aware of having fallen into complete unreality and made an attempt to regain the common phraseology. Rhetoric degenerated more and more into mere pedantry.

The second century of the Empire was a better one for the Roman state, the best indeed during the whole Empire. Good Emperors followed each other in succession. In the world of letters, however, the lassitude which pointed to the decline of Rome became unmistakable. The department of jurisprudence alone rose to its highest at this time. The entire tone of the literature of this period is imitation. The treasuries of the past were sought out in the spirit of curiosity. The demand for the riches of the old time was always on the increase. Numerous grammarians and professors of rhetoric filled high posts. Not guided with any historic sense and embodied in an empty rhetoric, erudition drifted without an aim. The different styles became mixed; the linguistic treasures of the past were searched for far-fetched curious idioms, in order to make ornament for modern style. This is one of the predominant features of Hadrian's time, in whose reign literature received its general tone from Fronto the African.

Greek literature, reviving at the time in the hands of the sophists retained its influence. The Hellenized East was furnishing the majority of writers, who wrote in their own language, *e. g.*, Plutarch, Appian, Arrian, Philon of Byblus and Lucian. Some writers of the West, Favorinus and Aelian, wrote in Greek and others like Suetonius, Hadrian, Fronto, M. Aurelius, Apuleius and Tertullian wrote in Greek and Latin. Literature became cosmopolitan influ-

enced chiefly by the rhetorician's custom of giving lectures throughout the Empire—a custom adopted also by the Latins especially by Apuleius the African.

From the earliest times the Africans devoted themselves to the study of oratory—forensic and declamatory. As in other provinces of the Empire, paid professors existed among them. Africa was the nurse of pleaders from the time of Juvenal; the philospher and Grammarian Cornutus wrote oratorical handbooks in Greek and Latin in Nero's reign. Fronto and Caelianus were employed to teach their art to the contemporary heirs of the empire, and of the great African Christian teachers four had once kept "scholae rhetoricae."

The corrupt state of the jurisdiction in some provinces naturally suggests that careful reasoning or earnest argument met with small success and that flattery and display exerted greater influence. The only remaining specimen of African legal eloquence, the "De Magia" of Apuleius is long and disjointed, filled with undigested learning, and shows how far forensic oratory had been influenced by the taste for pompous rhetoric and poetic quotations.

Recitations attracted large audiences in Africa throughout the second century. These recitations were generally of an oratorical character rather than poetical, and the careful workmanship which characterizes them shows that orators felt that henceforth real oratory must be subordinate to the mode of expression. The character of these lectures may be ascertained from the "Florida" or selections from public orations given by Apuleius at Carthage. Short stories, tales of strange men, elaborate similes or eulogies of provincial governors charmed the dilettanti.

The sophist or travelling lecturer was a well-known figure in Northern Africa. He travelled from place to place with a small company of slaves, receiving hospitality wherever he stopped to speak. He availed himself of every opportunity to increase his stock of natural curiosities, of acquaintance with new religious mysteries and of increasing in any way his professed expertness in all branches of knowledge.

The result of African rhetorical training not influenced directly by pure Greek ideals of moderation and order, supervening on a semi-Oriental temperament, is manifest in most African literary productions. They exhibit an abundance of imagination and a great fondness to elaborate and avoid the commonplace. Epithets, assonances, accumulations of words expressing similar ideas, every-

thing conducive of lively imagery were welcomed by the Africans. Yet this straining after realism and detailed descriptions often became tiresome in their literature.

About the third century A. D., ecclesiastical literature in the West began to show native peculiarities. Its organ was the Latin not the Greek and a purely Roman spirit pervaded it. The idealism of the Greek literature and its tendency to speculation and dialectic was common to Latin Christian literature. Owing to the conditions of the times the apologetic element is prevalent. The anti-heretical polemic is abundant in the writings of Tertullian and in the Greek writings of Hippolytus. The Western writers, however, were few and of that few the majority came from Northern Africa, such as Fronto, Apuleius, Tertullian, Cyprian and Augustine.

CHAPTER II.

St. Augustine's Early Education and Rhetorical Career.[1]

Augustine, born at Tagaste in Numidia, A. D. 354, was the son of Patricius, a man of considerable social rank and influence, a member of the City Council at Tagaste and a man of good feelings and generous impulses. Monica, his mother, was a woman of rare gifts of mind and heart, capable of taking part in discussions of the highest themes of philosophy and religion. Patricius, seeking only the worldly advancement of his son, sent him at an early age to school in Tagaste. Education, although somewhat superficial and frivolous, was widely diffused at this time through the African provinces. While no special encouragement was given to learning by the imperial government, local advantages were seldom lacking, so that little towns like Tagaste and Madaura could furnish sufficient teaching for Augustine who was preparing for the central university at Carthage. Handbooks were widely used and acrostics, chiefly Virgilian, were subjects often chosen for school exercises. The teachers wore a special dress and taught in booths adjoining the forum or under porticoes or on the upper floors of private houses. Students were often sent from villages to the schools of a neighboring town, but even in the villages masters could be found capable of instructing the youth in reading, calculations and writing.

The study of Virgil was one of the earliest tasks imposed by the "grammaticus," or master of the more advanced schools and pupils were often required to repeat in prose the substance of one of his speeches. Stenography, both Greek and Latin, was taught at some of the schools—this was an invaluable acquisition for those wishing to enter the profession of clerk or secretary. Painting and singing also used to diversify the ordinary routine of grammar and recitation.[2]

Notwithstanding the means of punishment in the schools of those days, the racks, strappadoes and such varieties of torture, Augustine often played truant in his lessons at Tagaste.[3] Aspiring only to be captain in all sports he failed to profit by the educational

[1] See especially Confessions.

[2] Conf. III, 6.

[3] Conf. I, 9.

advantages his parents so anxiously wished him to obtain. He disliked study and still more to be forced to it. But after the stage of rudimentary instruction was over, Augustine made rapid advancement. Greek was his great aversion; the rules of its grammar being too much of a restraint to his vivid imagination and genius. He loved Latin literature especially the Aeneid and wept when reciting the wanderings of Aeneas.[4] The story of the wooden horse full of armed soldiers, the burning of Troy and the shade of Creusa satisfied his fancy. Virgil's works kindled his imagination while those of Cicero awakened his enthusiasm for the study of oratory and philosophy. The keen wit, terse language and polished satire of Horace delighted him. He would have been fascinated with the fabulous narratives of Homer but the Greek in which they were written was gall to the pleasure. His progress in learning aroused in his parents' minds the fondest hopes for his future. His father designed him for the calling of rhetorician or teacher of eloquence and towards this end all his studies were directed.

On his return from Madaura, where he had begun to study the principles of literature, the expenses of a further journey to Carthage were provided for him. Towards the end of 370 A. D. Augustine went to Carthage, the metropolis of Northern Africa. At this time North Africa was a far different land from what it is today. Its mild climate and fertile soil attracted many Roman citizens of enterprise who delighted to live there. They brought all their vices and pleasures with them into the new colony. North Africa became so Roman that no exiled Roman citizen was permitted to settle there. The magnificence and civic attractions of the Imperial City were even reproduced in some of the towns. This was especially true of Carthage, the metropolis, where Augustine went to complete his education. Magnificent temples were erected there in honor of Aesculapius, Saturn, Cybele, and Astarte, the Celestial Virgin, whose worship was unspeakably corrupt. The inhabitants reveled in the love of games and sports of the amphitheatre, the circus and the theatre. The whole atmosphere was morbid and vicious.

This city then of luxury and vice contained the principal schools of rhetoric to which young men proceeded who wished to devote themselves to legal study. Here numerous teachers both of rhetoric and jurisprudence had set up their lecture rooms. The stu-

[4] Conf. I, 13.

dents were under no control or discipline whatsoever and the vices of the capital had a decidedly bad effect on their character. It was a favorite amusement for disorderly students, " eversores," to break into the lecture room of a professor and disperse his class. Literature and artistic entertainment were not overlooked at Carthage. Masterpieces of Grecian art and the best specimens of the Roman drama were presented in the theatres.

Such then was the city Augustine entered in his seventeenth year to study rhetoric. The disorders of his life, for Augustine wooed pleasure and eloquence in Carthage until his nineteenth year, did not interfere with his progress in study. He became celebrated in the schools of rhetoric and swelled with pride over it. In the ordinary course of his studies in the great master of Roman eloquence,[5] he came upon the book " Hortensius," which contained an exhortation to the study of philosophy. Augustine was deeply moved by the reading of this book and longed for the beauty of wisdom. One consideration troubled him, *i. e.*, the name of Christ was not there. From early infancy under the influence of the pious Monica, he had been taught that the name of Christ and true wisdom were synonymous. Cicero inspired him with a desire for truth but was not capable of guiding him to it. He next tried the Scriptures but turned from them in disappointment.[6] They were not to be compared with the stateliness of the Ciceronian eloquence. In 374, Augustine joined the sect of Manicheans, attracted by their statement that, while Catholicism proposes to humiliate reason by subjecting it to faith, Manicheanism on the other hand leads men first to the study and knowledge of truth. Gradually, however, he ceased to be convinced of the truth of Manicheanism. In 383 his long-wished-for desire to met Faustus of Melevi, the bishop of the Manicheans, was gratified. Faustus was not capable of removing Augustine's doubt. The charm was broken. Augustine was no longer, at least in spirit, a Manichean.

After his education in Carthage was finished, Augustine went back to his native town of Tagaste to begin his career as teacher of rhetoric. Well qualified by brilliant talents and rare accomplishments for the task, he surpassed all competitors and attracted the admiration of a large audience. Actuated by the ambition of displaying his rhetorical accomplishments in a more favorable place Augustine removed to Carthage. Here he opened a school of

[5] Conf. III, 4.

[6] Conf. III, 5.

rhetoric where he was enthusiastically applauded at the public disputations and won the chief prizes for poetry and oratory. Growing weary of the Carthaginian students on account of their turbulence and dissoluteness, he left Carthage for Rome[7] in 383. The irrepressible desire for truth and the uneasiness resultant of scepticism likewise inclined him to seek in new associations and new scenes, the means for calming his troubled spirit.

At this time St. Augustine's education was much broader than his position as teacher of rhetoric would imply. When scarcely twenty-seven years old, Aristotle's "Ten Categories" (a book his teacher of rhetoric at Carthage was fond of quoting) fell into his hands. He himself tells how at first with much suspense he looked upon it as some deep and divine piece,[8] but on reading it over, he attained a knowledge of it far superior to those who had studied it under able tutors. All the books on the liberal sciences he had read and studied by himself. Whatever was written, either on the art of rhetoric, of logic, of geometry, music and arithmetic, Augustine studied without any difficulty or any instructor.[9] He was thoroughly familiar with Latin literature and was by no means blind to the excellences of the classics.

The city of Rome which Augustine now entered was still in the height of its renown, untouched as yet by the ravages of barbarism. The gorgeous edifices, aqueducts, temples, triumphal arches, etc., made a great impression upon the sensitive soul of the refined scholar. But here other troubles checked the success of his Roman career. He had plenty of pupils but the disorders which he experienced from the Carthaginian students were replaced by the meanness of the Roman scholars. Here the students plotted together to avoid paying their master's salary and deserted his lessons in the midst of a course. Augustine felt the greatest disgust for such conduct and determined to seek a more favorable situation. When therefore the people of Milan had sent to Rome to the Prefect of the City for a master of rhetoric, Augustine, through the influence of Symmachus, obtained the chair of eloquence. At Milan he met Ambrose, a man of world-wide fame and eloquence. Prompted by curiosity to hear the eloquent Bishop, Augustine attended his sermons and, owing to these discourses, many of his prejudices ceased. He determined to enroll himself among the catechumens. He gave up teaching and in the autumn of 386

[7] Conf. v, 12. [8] Conf. iv, 16. [9] Conf. iv, 16.

retired with his mother and some friends to an estate called Cassiciacum near Milan. Here he was baptized by Ambrose, April 24-25, 387. A few months later he left Milan for Africa. Monica, who had accompanied him, died on the way at Ostia. This delayed his return to Africa. He went to Rome and spent an entire year there in learned studies, returning to Carthage in the autumn of 388. He took up his residence on a small estate he had inherited, dividing his time between the care of his monastic community, meditation and study.

In 391 he journeyed to Hippo Regius, a city on the Numidian coast. By this time his reputation for piety had spread far and wide. When Valerius the old Bishop of Hippo told his people of the necessity of ordaining a new priest, they turned to Augustine and demanded of him that he should accept the office, which he did after great reluctance. In 395 or 396 Valerius died and Augustine became Bishop of Hippo. He still continued his literary labors as Bishop. They had become a second nature to him from early youth. In former days, when Ambrose had proposed the study of the Bible to Augustine, he tried it but found it distasteful.[10] Now in his Catholic life it inflamed his soul. The man of philosophical and literary tastes, who had been accustomed to read half a book of Vergil a day,[11] gave himself entirely to the study of the Scriptures, which he once had rejected as barbarous. This was no easy task for him, even with all his learning. His knowledge of Greek was superficial[12] in comparison with that of St. Jerome, yet he appears to have an excellent working knowledge of it. In the *City of God* (Lib. XIX, c. 23) he quotes a passage from Porphyry's ἐκ λογίων φιλοσοφία, and in book XVIII, 23, he explains the Greek monogram ἰχθύς. He gives the derivation of several Greek words, and correctly distinguishes between such synonyms as γεννάω and τίκτω, εὐχή and προσευχή, πνόη and πνεῦμα. After his Baptism and during his residence in Rome, he took up the study of Greek with great zeal for the sake of his Biblical studies. In Hippo, while Presbyter, he had an excellent opportunity to advance in it, since Aurelius his Bishop, a native Greek understood his mother tongue better than Latin. With his knowledge of Greek, such as it was, he gradually, through careful study, attained a knowledge of Holy Scripture which places him among the greatest teachers of the Church.

[10] Conf. IX, 6. [11] De Ordine, I, VIII, 26. [12] De Trin. III, 1.

At Hippo Augustine became the zealous preacher, sometimes discoursing to his people on five successive days. The formal principles which underlie his teaching, he lays down in the fourth book of his De Doctrina Christiana. These principles are merely a repetition of the old pagan manuals modified so as to meet the demands of Christian eloquence. The style is given a three-fold division: grand, mediocre, and sublime. These three are well-illustrated in Augustine's works. His dogmatic treatises are cast in the sublime, *i. e.*, the unadorned style; his rhetorical treatises in the mediocre, *i. e.*, a style midway (from the standpoint of rhetorical embellishments) between the sublime and grand. The highly ornate festive sermons are good examples of the grand style approaching the rhetorical panegyric in their literal application of pagan standards.

CHAPTER III.

Figures of Rhetoric.

Figurative or rhetorical language is the language of reason rendered sublime by intense feeling. It derives its origin from indispensable conditions. Since no language has definite primitive words or root terms adequate to express the multitude of objects presenting themselves to the mind, simple and natural words used for one class of objects are often applied to another class. When words or expressions referring to sensible objects are made to suit mental objects to which they bear some relation the impression is made stronger and more vivid. Figurative language increases the richness and power of speech, not only by changing the original meaning of words by new applications, but also by enabling the minutest shade of difference in thought and in the general appearance of objects to be emphatically expressed. It has also the effect of increasing derivatives from the root terms of a language and of producing a variety of impressions for arousing similar thoughts or for describing the same object. Figures then, in the language of Quintilian,[1] are certain forms of speech differing from the common or ordinary mode of expression. These ornaments of speech as stated above, characterize the earliest specimens of Greek artistic oratory. Commercial intercourse, colonization and other relations between the various parts of the Mediterranean world spread the Greek art of rhetoric far and wide, and the whole traditional inheritance passed over to the Christian Fathers, Greek and Latin alike, who came under Pagan influence.

The figures found in the sermons may be grouped as follows:—

1. Figures of Amplification—the presentation of an idea in more words than are necessary to convey the meaning—include periphrasis or circumlocutio, pleonasm, arsis and thesis. If skillfully managed, these add energy to style by fixing the attention on some particular point.

2. Figures of Repetition—the intentional repetition of words

[1] IX, I, 4.

in certain well-defined places—embrace anadiplosis, epanaphora, antistrophe, symploce, anastrophe, kuklos and climax.

3. Figures of Sound, *i. e.*, paronomasia, polyptoton, alliteration, assonance, parachesis and onomatopoeia, differ from figures of repetition only in so far as an approximate similarity in sound between the different words is required.

4. Figures of Vivacity include those lively devices which lend dramatic effect to style. They are asyndeton, polysyndeton, interrogatio, exclamatio, parenthesis, hypostrophe, litotes, irony, optatio, ellipsis and apostrophe.

5. Figures of Argumentation include diaporesis, epidiorthosis, prokataleipsis, paraleipsis, prosopopoeia, dialektikon, hypophora and prodiorthosis. These devices were used by the rhetoricians for practical purposes.

6. Minor Figures Sophistically Developed, *i. e.*, hyperbaton, hyperbole, hendiadys, oxymoron, antonomasia and antimetathesis are those devices, which received a peculiar development during the Second Sophistic.

7. Devices of Parallelism include parison, homoioteleuton, isocolon and antithesis. These are called Gorgianic Figures because of some connection, not specifically defined by the ancients, with Gorgias of Leontini. He introduced these devices into Athens, the centre of Greek intellectual genius.

8. Figures of Imagery include those figurative expressions which differ from the literal in that they suggest to the mind of the reader vivid images of things. Metaphor and comparison may be assigned to this class.

These devices occur again and again in the Latin Fathers, who were unable to escape the influence of pagan rhetoric. The art of Cicero, a disciple of the Asiatic schools, adapted to the canons of the Roman forum and contained in his De Oratore, became the standard text-book of the Latin-speaking countries. It is easy to understand how this standard, still prevalent in the fourth and fifth centuries worked such an influence on Jerome, Ambrose and Augustine. Differences may be expected in their preference for certain rhetorical devices, but all are subject to the same rhetorical tradition as were the Christian orators of Cappadocia and Constantinople.

St. Jerome gives every evidence that he drew his rhetoric from pagan sources. Ambrose skillfully applied the rules of pagan rhet-

oric to his sermons, as is clearly shown from the fact that he kept Augustine spellbound in the church.[2] Augustine was at this time a pagan, not drawn by a desire for catechetical instruction but only to admire a highly developed eloquence. Ambrose paved the way for the sermons of Augustine. To what extent the latter used the devices of pagan rhetoric is the quest of the following chapters.

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[2] Conf. 5, 13.

CHAPTER IV.

Figures of Amplification.

1. Pleonasm.

Pleonasm,[1] or the joining of words, phrases and clauses, which have about the same meaning, is the natural tendency of language. Repetition of the same idea in varied terms and in juxtaposition adds greatly to the force and beauty of composition. The orator may rivet his arguments more emphatically by a judicious use of this figure; for it belongs to the style of passion which lingers on and reiterates the point at issue. Thus Cicero[2] says in his oration against Catiline: "Quae cum ita sint, Catilina, perge quo coepisti: egredere aliquando ex urbe; patent portae: proficiscere." And in another speech:[3] "Abiit, excessit, evasit, erupit."

Redundancy of expression was characteristic of the rhetoric of the Empire and in particular of the African school to which Augustine belonged. An excellent collection of synonyms is nowhere more conspicuous than in the sermons, they are Ciceronian in elegance. Noteworthy are the following:

Linking of two terms:

Ecclesia, fluctuat et quatitur tempestatibus tentationum: (75, 4)

With cumulative effect:

De fundo Victorianensi, ego rogo, ego hortor, ego peto, ut si quis religiosus est, fide agat, et exhibeat Ecclesiae istam operam, ut cito debitum reddam. (356, 15)

Note alliteration, assonance and asyndeton in the following:

Signum Domini mei, signum Imperatoris mei, characterem Regis mei, in desertore agnosco; quaero, invenio, admoveo, accedo, apprehendo, duco, corrigo desertorem, non violo characterem. (359, 5)

With phrase epanaphora and asyndeton:

Traditus ergo ille excelsus, per quem facta sunt omnia, traditus propter formam servi in opprobrium hominum et abjectionem

[1] Quintilian, 9, 3, 46. [2] Cat. I, V, 10. [3] Cat. II, 1.

plebis, in contumeliam, in flagella, in mortem crucis, docuit nos exemplo passionis. (157, 3)

Introduced by epidiorthosis:

His verbis docuit beatus Joannes, imo ipse Dominus Jesus non se tacens per Joannem, neminem in ista carne, in isto corruptibili corpore, in ista terra, in isto maligno saeculo, in ista vita tentationibus plena, neminem hic vivere sine peccato. (181, 1)

Very effective is the following arranged in the ascending scale of emphasis:

Contremiscis, conturbaris, pallescis, ad ecclesiam curris, episcopum videre desideras, ad pedes ejus volutaris. (161, 4)

Ipse scribit, ipse testatur, cujus vitae fuerit aliquando, quam nefariae, quam impiae, quam improbandae, ac detestandae. (311, 7)

Undique enim Judaeis frementibus, irascentibus, irridentibus, insultantibus, crucifigentibus, ait: "Pater ignosce illis," etc. (317, 2)

Rogo, obsecro, exhortor, non solum vos, sed vobiscum et nos. (302, 2)

With negative-positive arsis:

ut et nos aperiamus attente os nostrum; non temere, sed caute, attente, sollicite. (37, 23)

Pleonasm followed by pleonasm, with asyndeton:

Scripturae sanctae sunt, veraces sunt, inculpatae sunt. Omnis Scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad exhortationem, ad doctrinam. (23, 3)

For the thought of the latter part, cf. 2 Tim. III, 16.

Linking of clauses:

Si hoc ita est, quod scatet luxuriis, quod bullit luxuriis, vermes sunt animae mortuae. (180, 8)

With antistrophe, asyndeton and alliteration:

Suavia sunt, dulcia sunt, delectabilia sunt: sed audi meliora, etc. (153, 10)

Asyndetic, with antistrophe:

Rex militibus, Dominus servis, Christus Apostolis, veritas hominibus loquebatur, sublimitas humilibus loquebatur. (181, 6)

With epanaphora:

hoc videbunt boni, hoc videbunt pii, hoc videbunt misericordes, hoc videbunt fideles, (127, 11)

With perfect parison:

ipse dixit, Dominus dixit, Unigenitus dixit, Filius dixit, Veritas dixit. (135, 3)

With prosopopoeia:

Sed ecce, inquit, in sepulcro quod video, favilla est, cinis est, ossa sunt; et hoc item accipiet vitam, cutem, pulpas, carnem et resurget? (127, 15)

Cf. also: 153, 3; 154, 1; 166, 2; 126, 3; 127, 12; 133, 4; 184, 1; 208, 1; 232, 8; 252, 1; 4, 31; 7, 6; 9, 12; 13, 3; 14, 8.

Frequency of Pleonasm in the Sermons.[4]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Linking of Clauses	Phrases	Verbs	Adverbs	Adjectives	Nouns	Participles
Genesis	5	46	2	2	3		2	2	
Exodus	3	20			1				2
Psalms	1	21	2					2	1
Job	1	9					1	2	1
Psalms	22	138	9	6	7	1	9	9	2
Solomon	3	28	2	1		1	2		
Ecclesiasticus	4	22	1	1		2			
The Prophecies	9	103	6	2	5	1	8	2	2
Gospel of St. Matthew	44	324	14		25	4	9	21	5
Gospel of St. Luke	19	93	9	6	10		4	4	
Gospel of St. John	31	180	16		6	1	12	7	
Acts of the Apostles	3	22	1		2		1		1
Epistles of St. Paul	28	200	13	2	19	2	11	11	7
Epistle of St. James	2	18	1	1	3			1	
Epistles of St. John	3	21	3	3	4		1		1
Sermones de tempore:									
In Natali Domini nostri Jesu Christi	13	34	1		4			2	
De Calendis Januariis	2	7			1		1		

[4] In this table the figures in the first and second columns refer respectively to the number of sermons and half-pages in each group. The other columns indicate the frequency of pleonasm in the sermons according to the respective headings.

	Sermons	Half-pages	Linking of: Clauses	Phrases	Verbs	Adverbs	Adjectives	Nouns	Participles
In Epiphania Domini.....	6	17			1			1	
In Quadragesima.....	7	26			4		1	2	
In traditione Symboli.....	3	20	1					1	
In Redditione Symboli.....	1	6			1			1	
Ad Competentes.....	1	8			1		3	2	1
In Vigiliis Paschae.....	5	8			1		1		
In die Paschae.....	6	13		1	5				
In diebus Paschalibus.....	29	125	4	2	14	1	3	4	2
In die Dominico octavarum Paschae	1	7			1		1		
In die quadragesimo Ascensionis Domini.....	1	7			1	1			
In die Ascensionis Domini....	5	23	2	2	3		2	3	1
Sermones de sanctis:									
In Natali martyris Vincentii.	2	5			1			1	
In festo martyris Vincentii...	2	17		1				1	
De Paulo apostolo.....	2	17					1		
In Natali martyrum Perpetuae et Felicitatis.....	3	6					1	1	
In Natali martyrum Mariani et Jacobi.....	1	7					4		
In Natali martyrum Protasii et Gervasii.....	1	5			1				
In Natali S. J. Baptistae....	7	47	2				2	1	
De Baptismo parvulorum....	1	18		1				1	
In Natali apostolorum Petri et Pauli.....	5	38	2				5		1
In solemnitate et in Natali Machabaeorum	2	11							1
In solemnitate martyris Laurentii	1	11			2			1	
In Natali martyris Laurentii.	1	3					1	1	1
In solemnitate martyris Laurentii	2	7				1			
In Decollatione beati J. Baptistae	2	6					1	2	
In Natali Cypriani martyris.	5	20			1	1	3	2	
De Stephano martyre.....	11	32			2	1	2	2	1
In Natali martyrum.....	12	34	7		1		1	1	
In Dedicatione Ecclesiae.....	3	11					1	1	
In die Ordinationis suae.....	2	17		1					
Sermones de diversis.....	23	192	6	2	8	1	9	9	2

The following is a more condensed table:

Pleonasm	Clauses 104	363 Sermons.	
	Phrases 34		
	Verbs 138		
	Adverbs 18	2136 Half-pages.	
	Adjectives 103	(Benedictine Ed.)	
	Nouns 101		
	Participles 32		

Five hundred and thirty examples of pleonasm show an extensive use of this figure. Only ten groups of nineteen sermons fail to yield any instance. Three hundred and forty-three examples are found in class one with only two groups of five sermons lacking this figure. There are many cases where these synonymous combinations, in their correct use and application, add great force and beauty to the style of the sermons; they are like different shades of the same color used to heighten and round off the picture which Augustine portrays. They are very effective especially in the language of high emotion.

2. Arsis and Thesis.

Arsis and thesis [5]—the presentation of an idea first negatively and then positively or *vice versâ*—is another means of amplification. Stating a fact both on the affirmative and negative sides, gives more volume, life and reality to oratory. A good exemplification of this figure occurs in the second Catilinian: [6] "Quae quidem ego neque mea prudentia neque humanis consiliis fretus polliceor vobis, Quirites, sed multis et non dubiis deorum immortalium significationibus, quibus ego ducibus in hanc spem sententiamque sum ingressus; qui jam non procul, ut quondam solebant, ab externo hoste atque longinquo, sed hic praesentes suo numine atque auxilio sua templa atque urbis tecta defendunt."

Augustine makes ample use of this figure to advance his thought and present it under different aspects. The following are representative examples:

Four in succession:

> Multi enim dolores toleraverunt pertinacia, non constantia; vitio, non virtute; pravo errore, non recta ratione; diabolo possidente, non persequente. (275, 1)

[5] Volkmann, 560.

[6] Cat. II, XIII, 29.

Two-fold positive negative:

Christus commendatur, mens ad amorem inflammatur; sed divinum, non humanum; spiritualem non carnalem. (311, 11)

Repetition of the negative six times:

non in corruptionibus carnis, non in voluptatibus et illecebris, non in fornicationibus et ebrietatibus et gaudio epularum carnalium, non in superbia possessionum dominationis terrenae; sed tantummodo quomodo Angeli vivunt. (4, 3)

Four negations preceding the positive:

Ideo vetus homo aut non facit, aut timore facit; non amore sanctitatis, non delectatione castitatis, temperantiae, charitatis, sed timore. (9, 8)

With epanaphora and alliteration:

Non qui secundum carnem suam vivunt, non qui secundum spiritum suum vivunt; non qui carnis voluptate ducuntur, non qui spiritu suo aguntur: sed, "quotquot Spiritu Dei aguntur, hi filii sunt Dei." (156, 10)

Pleonastic, with asyndeton and homoioteleuton:

Video te cum peccas, non te damnabo, sed displices mihi: ille nolens displicere oculis patris, non formidolosi judicis, timet, non ne damnetur, non ne puniatur, non ne crucietur; sed ne offendat gaudium paternum, ne displiceat oculis amantis. (161, 9)

Very frequently this figure is found with litotes:

Nec tamen inaniter, sed rationabiliter et veraciter dicitur Patrem dixisse, (71, 27)

With paronomasia:

non mundum fabricare, non cuncta visibilia et invisibilia creare, non in ipso mundo miracula facere, et mortuos suscitare; sed "quoniam mitis sum et humilis corde." (69, 2)

Four negations, with perfect parison, isocolon, asyndeton and symploce:

Non semper mons Dominum significat, non semper lapis Dominum significat, non semper leo Dominum significat, non semper bonum, non semper malum; sed pro locis Scripturarum, quo pertinent cactera circumstantia ipsius lectionis. (32, 6)

In a prolonged series:

Dives est, qui a divitibus natus est: non quia voluit, dives est, sed quia multi haereditates dimiserunt. Video facultates, non interrogo voluptates. Hic cupiditas accusatur, non aurum, non argentum, non divitiae, sed cupiditas. Nam qui nolunt divites fieri, vel qui non curant, vel non ardent cupiditatibus, non avaritiae facibus accenduntur, sed divites sunt, audiant Apostolum. (61, 10)

Cf. also in general: 178, 3; 177, 10; 171, 5; 169, 5; 163, 9, 10; 14, 4; 17, 6; 24, 2; 26, 4; 32, 4; 33, 1; 19, 2; 46, 22; 71, 30; 52, 8; 47, 18.

Frequency of Arsis in the Sermons.[7]

Sermons on Biblical texts taken from:	Sermons	Half-pages	1 Negative-positive	2	3	4	1 Positive-negative	2	3	4
Genesis	5	46	17	5			7	1		
Exodus	3	20	12				4			
Psalms	1	21	13	1			3	1		
Kings	2	12	7							
Job	1	9	5				2			
Psalms	22	138	60	2			36	6		
Solomon	3	28	20	1			14	1		
Ecclesiasticus	4	22	8				3			
The Prophecies	9	103	56	2			46	2		
Gospel of St. Matthew	44	324	195	7	2		92	9		
Gospel of St. Mark	3	14	2				3	1		
Gospel of St. Luke	19	93	46	2			23			
Gospel of St. John	31	180	81	6		1	56	5		
Acts of the Apostles	3	22	11				2			
Epistles of St. Paul	28	200	130	5	2		63	6	2	
Epistle of St. James	2	18	4				1			
Epistles of St. John	3	21	3				12			
Sermones de tempore:										
In Natali Domini Nostri J. C.	13	34	20	1			2	2		
De Calendis Januariis	2	7	7							
In Epiphania Domini	6	17	14	1			2			

[7] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The numbers heading the other columns indicate the degree of multiplicity in each case.

	Sermons	Half-pages	1 Negative-positive	2	3	4	1 Positive-negative	2	3	4
In Quadragesima.....	6	27	26	1			5			
In traditione Symboli....	3	20	12				4			
In Redditione Symboli...	1	6	1				1			
Ad competentes.....	1	8	9							
De oratione Christi.....	1	2	1				2			
De Passione Domini in Parasceve	1	5	5	1			2			
In Vigiliis Paschae.....	5	8	5				1			
In die Paschae.....	6	13	10				2			
In diebus Paschalibus....	29	125	52				49	1		
In die Dominico octavarum Paschae.....	1	7	4				2			
In die quadragesimo Ascensionis Domini.....	1	7	3				1			
In die Ascensionis Domini	5	23	9				4			
In vigiliis Pentecostes....	1	7					3			
In die Pentecostes.....	6	26	8	1			7			
Sermones de sanctis:										
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum.	1	7	4				2			
In Natali Vincentii.....	2	6	4				1			1
In festo Vincentii.....	2	17	5				2			
De Paulo apostolo.....	2	17	4				7	1		
In Natali Perpetuae et Felicitatis	3	6	5					1		
In Natali martyrum Massilitanorum	1	3	4							
In Natali martyrum Mariani et Jacobi.....	1	7	6	1			6			
In Natali martyrum Casti et Aemelii.....	1	6	9	3			3			1
In Natali martyrum Protasii et Gervasii.....	1	5	2	2						
In Natali S. J. Baptistae.	7	47	22	3			26	1		
De Baptismo parvulorum.	1	18	16	1			5			
In Natali apostolorum Petri et Pauli.....	5	38	10	1	1		14			
In solemnitate et in Nat. Machabaeorum	2	11	4	2			3			
In solemnitate martyris Laurentii	1	11	5				5			

	Sermons	Half-pages	1 Negative-positive	2	3	4	1 Positive-negative	2	3	4
In Natali martyris Laurentii	1	3					1			
In solemnitate martyris Laurentii	2	7	1							
In Natali martyrum Massae Candidae	1	8	5				3			
In Decollatione beati J. Baptistae	2	6					1			
In Natali Cypriani martyris	5	20	7	1			3	1		
De Stephano martyre	11	32	10	1			5			
In Natali martyrum	12	34	17				7	1		
In Dedicatione Ecclesiae.	3	11	4							
In die Ordinationis suae.	2	17					3			
Sermones de diversis	23	192	90	11	1		49	4		

One thousand eight hundred and fourteen examples show Augustine's liking for that fulness of expression which was especially peculiar to sophistic rhetoric. Arsis and thesis in its cumulative form is highly effective in the sermons, one hundred and seventeen examples were noticed altogether. The negative-positive variety occurs one thousand six hundred and sixty-six times, leaving six hundred and forty-eight for the positive-negative type. On the whole this figure permits great expansion of ideas by accumulating around them facts or circumstances in either the positive or negative form.

3. Circumlocutio.

Circumlocutio,[8] as indicated by the derived meaning of the word, is a round-about way of expressing an idea. It is often combined with antonomasia which is generally periphrastic in form. The Roman orators and poets[9] furnish good exemplifications of this figure, *e. g.*, "placidumque petivit conjugis infusus gremio per membra soporem." And again: "Et jam prima novo spargebat lumine terras Tithoni croceum linquens Aurora cubile."[10] In the Odes, Horace[11] says: "Gentis humanae pater atque custos, orte

[8] Quintilian, 8, 6, 59.
[9] Aen. VIII, 405.
[10] Aen. IV, 584.
[11] Book I, 12, 49.

Saturno." Cicero[12] likewise evinces a strong liking for this unnecessary fullness of expression, *e. g.*, "hoc providebam animo, Quirites, remoto Catilina non mihi esse P. Lentuli somnum nec L. Cassi adipes nec C. Cethegi furiosam temeritatem pertimescendam."

Owing to the highly subjective character of this figure, it has been found impossible to give exact statistics on its occurrence in the sermons. A careful review eliminated many recorded in the first selection, leaving one hundred and fifty as undoubted illustrations. In sermons such as those under consideration, which show clear signs of being extemporaneous, it is rather difficult to determine whether periphrasis results from lack of preparation or whether rhetorical effect is designed. The following are representative of the examples found:

Quem Dominus amplius diligebat, et qui super pectus Domini discumbebat, et regni coelorum quod ructuaret secretum bibebat. (135, 8)

Deo potius dicamus, ut illuminet et nos, a quo ipse illuminatus est, qui Epistolam istam scripsit nobis, non atramento, sed Spiritu Dei vivi. (169, 7)

In Psalmis sanctis legistis, veluti multa imprecari mala inimicis suis, eum qui loquitur in Psalmis. (56, 3)

Accipiat, accipiat, proficiscatur, pergat, anhelet caedem, sitiat sanguinem: qui habitat in coelis, irridebit eum. (295, 6)

Malitia in latino sermone non eam significationem habere solet, quam habet in ea lingua qua Scriptura locuta est. (306, 1)

Qui formavit terram, qui divisit mare et aridam, qui creavit volatilia, qui creavit animalia terrena, qui creavit omnia natantia, qui posuit in coelo sidera, qui distinxit diem et noctem, qui firmavit ipsum firmamentum, qui lucem a tenebris separavit, ipse dicit, "Discite a me." (142, 7)

Cf. also: 21, 9; 29, 4; 99, 6; 75, 4; 96, 5; 47, 20; 293, 1; 289, 3; 291, 6; 217, 3; 91, 3; 106, 1; 253, 4.

Considering or omitting the one hundred and fifty instances of periphrasis, the total number obtained in this investigation on the figures of redundancy, is remarkably large. Two thousand four hundred and ninety-three instances (including periphrasis) bespeak a generous use of amplification. The orations in the histories of Tacitus and Livy stand out in bold contrast, the one for sen-

[12] Cat. III, 7, 16.

tentious brevity, and the other for splendid fullness. Wherever there is innate genius, it influences a disposition to one kind of style rather than another. If no marked character appears in the composition of an author, it must be concluded that he writes from imitation or that he has not native genius. This cannot be said of Augustine; he is diffuse and peculiarly so. He prolongs his sentences so as to obtain free admittance for the devices which amplify. In a word his oratory rings true to sophistic fullness of expression.

CHAPTER V.

Figures of Repetition.

1. Anadiplosis.

Anadiplosis—the repetition of a word either immediately or separated by the interposition of less emphatic words—serves very effectively to express intense or excited feeling.[1] It occurs frequently in the impassioned oratory of Cicero, where it is enhanced by his fiery delivery. In the First Catilinian [2] two excellent examples are found in almost immediate succession: "Fuit, fuit ista quondam in hac re publica virtus ut viri fortes acrioribus suppliciis civem perniciosum quam acerbissimum hostem coercerent. Habemus senatus consultum in te, Catilina, vehemens et grave, non deest rei publicae consilium, neque auctoritas huius ordinis: nos, nos, dico aperte, consules desumus." And in the Second Philippic: [3] "Dolebam, dolebam, patres conscripti, rem publicam, vestris quondam meisque consiliis conservatam brevi tempore esse perituram." Virgil [4] and Horace [5] likewise make a skillful use of the pathetic anadiplosis, *e. g.*,

"Ah, Corydon, Corydon, quae te dementia cepit"? And

"Eheu fugaces, Postume, Postume,
labuntur anni, nec pietas moram
rugis et instanti senectae
afferet indomitaeque morti."

Augustine employs this figure under a variety of forms. This variety he secures by making his repetitions either with an impassioned command, an appeal, a caution or a mild exhortation. Sometimes he emphasizes the repetition by adding 'inquam,' 'obsecro,' or 'iterum' or by reversing the order of the repeated words. He also repeats different parts of speech and arranges the words constituting the figure at different intervals. The following are noteworthy examples:

[1] Cornificius, 4, 28, 38.
[2] I, 1, 3.
[3] Phil. II, 15, 37.
[4] Ecl. II, 69.
[5] Book II, 14, 1 ff.

I. Repetition of one word:

Ille, ille, ille Joannes et evangelista, quem Dominus Christus prae caeteris diligebat, etc. (114, 4)

Prius ergo laborare debetis, et confligere adversus consuetudinem vestram *malam, malam, malam,* et valde *malam*; et tollere jurationem de oribus vestris. (308, 2)

With interrogatio:

Ubi, ubi rogo te? (261, 5)

In the following examples the repetition is emphasized by the introduction of "inquam," and "iterum":

Dico Charitati vestrae, iterum *dico:* etsi vivunt oves, etsi fortes sunt oves in verbo Domini, (46, 9)

Litiga, inquam, *litiga* cum corde tuo. (49, 8)

Notice the artistic effect in the following, secured by changing the repeated word and yet keeping the same idea:

Videamus, charissimi, *videamus,* spectemus magnum spectaculum: spectemus et diei crastino proponendum. (49, 11)

Repetition interrupted by a clause:

Nolite vestra impatientia viscera materna concutere, et partus vestri januas angustare. Populе qui crearis, *lauda* Deum tuum: *lauda,* qui crearis, *lauda* Dominum tuum. Quia lactaris, *lauda:* quia aleris, *lauda:* quia nutriris, profice sapientia et aetate. (216, 7)

Expressing an appeal, a caution, an exhortation:

Relevate ergo, fratres, *relevate* sarcinam meam, et portate mecum. (339, 3)

Cave, O christiane, *cave* superbiam. (100, 4)

Veniant ergo parvuli, *veniant:* audiatur Dominus, "Sinite parvulos venire ad me." *Veniant* parvuli, languidi ad medicum, *veniant* perditi ad redemptorem: *veniant,* nemo prohibeat. (115, 4)

With paronomasia and interrogatio:

Quid ergo faciebas, quando te perdideras, et post tuam perditionem *ibas; ibas,* et non redibas? (48, 2)

With apostrophe:

Hic proba, sancte Stephane, dilectionem tuam; *hic, hic* te vide-

amus, hic spectemus, hic victorem diaboli triumphatoremque cernamus. (49, 10)

II. Repetition of two or more words:

With diaporesis:

Quid vobis dicam, fratres mei? *quid vobis dicam,* Non vobis placeant tales? (302, 11)

Of three words with metaphor:

Audite me, grana; *audite me,* qui estis quod esse desidero: *audite me, grana.* (223, 2)

Of four words with reverse order:

Tunc enim dictus est supplantator, quando manu fratris sui nascentis pedem tenuit: *tunc supplantator est dictus.* (4, 28)

Of eight words with positive-negative arsis:

Venit angelus Gabriel ad Zachariam, non ad Elisabeth uxorem ejus, matrem Joannis: *venit,* inquam, *angelus Gabriel ad Zachariam, non ad Elisabeth.* (291, 3)

Repetition of nine words emphasized by the introduction of inquam:

Quando hoc audis a Christo, ipse est in se; quando hoc, inquam, *audis a Christo, ipse est in se:* quando anima ejus morte propinquante, turbatur, ipse est in te. (305, 2)

Cf. also: 175, 3; 163, 4; 136, 6; 311, 3, 8; 279, 3; 284, 2; 126, 5; 145, 5; 154, 8; 136, 3; 156, 14; 154, 12; 165, 9; 152, 7; 182, 2; 194, 1; 183, 11; 117, 12; 116, 6, 7; 126, 13.

Frequency of Anadiplosis in the Sermons.[6]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Of one word repeated						Of more than one word							
			2	3	4	5	6	7	2	3	4	5	6	7	8	9
Genesis	5	46	4								1					
Exodus	3	20							2							
Psalms	1	20	1						1							
Psalms	22	138	10		2				4							
Solomon	3	28	5								1					
Ecclesiasticus	4	22	2						2							
The Prophecies	9	102	6	2					3	1						
Gospel of St. Matthew	44	324	26	3	2				7	4	2					
Gospel of St. Mark	3	14							1							
Gospel of St. Luke	19	93	9	2					5	2						
Gospel of St. John	31	180	15			1			8	1	2	1	1			
Epistles of St. Paul	28	200	24		1			1	5	1	1		1			
Epistles of St. John	3	20	4						2							
Sermones de tempore:																
In Natali Domini nostri Jesu Christi	13	34		1												
In Epiphania Domini	6	17	1													
In traditione Symboli	3	19	1													

[6] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The figures heading the third column indicate the number of times the word constituting the figure is repeated, while those heading column four refer to the number of repeated words in each example.

	Sermons	Half-pages	Of one word repeated 2	3	4	5	6	7	Of more than one word 2	3	4	5	6	7	8	9
Ad competentes	1	8								1						
In Vigiliis Paschae	5	8	1							1						
In die Paschae	6	13	1		1					1						
In diebus Paschalibus	29	125	8	2					5	2						
In die quadragesimo Ascensionis Domini	1	6	1													
In die Ascensionis Domini	5	23	2						1							
In die Pentecostes	6	26							2							
Sermones de sanctis:																
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	11	1							1						
In festo Vincentii	2	17	1													
De Paulo apostolo	2	16	3													
In Natali martyrum Mariani et Jacobi	1	7		1						1			1			
In Natali martyrum Protasii et Gervasii	1	5	1													
In Natali S. J. Baptistae	7	47	4							1					1	
De Baptismo parvulorum	1	8	3													
In Natali apostolorum Petri et Pauli	5	38							3							
In solemnitate Machabaeorum	2	11	1													
In solemnitate Laurentii	1	11								2						
In solemnitate Laurentii	2	7	1	1					2							1
In Decollatione beati J. Baptistae	2	5	1		1											
In Natali Cypriani martyris	5	20	1	1					2	1						
De Stephano martyre	11	31	1	1												
In Natali martyrum	12	33	6						1							
In Dedicatione Ecclesiae	3	11	1													
In die Ordinationis suae	2	6	1													
Sermones de diversis	23	192	6							2						

A more condensed summary is the following:[7]

I. Of one word:	2	3	4	5	6	7
	153	14	7	1		1

II. Of more than one word:[8]

2	3	4	5	6	7	8	9
56	22	7	1	3		1	1

These statistics betray Augustine's liking for anadiplosis. He adheres to the canons of good taste by rarely exceeding the two-fold repetition. One hundred and fifty-three examples—more than half the total—include the recurrence of the repeated word twice. Twenty-three instances, fourteen of which occur in a three-fold form, show a less effective type resulting from the additional repetition.

This figure does not in any way expand the idea contained in the passages in which it occurs but it produces emphasis, tenderness and pathos, and gives to the sermons an air of sublimity and distinction. Instances noticed in the sermons in imperative form followed immediately by an apostrophe to the Creator are unparalleled in beauty and tone. Ninety-one examples contained in forms of more than one repeated word are so varied as to arrangement, that they seldom become monotonous. The total number, two hundred and sixty-seven, exhibits Augustine's generous use of the opportunities afforded in the sermons for the display of this figure.

2. Epanaphora.

Epanaphora[9]—the repetition of the same word at the beginning of successive phrases, clauses or sentences—is found in the early poets, historians and orators of Rome. Pronounced with a sameness of inflection but with an increasing force and elevation of voice upon each, the repeated words express that uniformity and diversity which constitute the chief beauty of the figure. Good exemplifications of this device are found in the orations of Cicero,[10] e. g., "Nihilne te nocturnum praesidium Palatii, nihil urbis vi-

[7] The numbers above the lines refer to the degree of multiplicity of the repeated word.

[8] The figures above the line indicate the number of words repeated in each example.

[9] Volkmann, 467-8.

[10] Cat. I, 1.

giliae, nihil timor populi, nihil concursus bonorum omnium, nihil hic munitissimus habendi senatus locus, nihil horum ora vultusque moverunt?" And in the Manilian Law: "non retardarunt, non avaritia ab instituto cursu ad praedam aliquam devocavit, non libido ad voluptatem, non amoenitas ad delectationem, non nobilitas urbis ad cognitionem, non denique labor ipse ad quietem; postremo signa et tabulas ceteraque ornamenta Graecorum oppidorum." [11] In the lamentation of Orpheus for his beloved Eurydice, Virgil [12] says:

"Te, dulcis conjunx, te solo in litore secum,
Te veniente die, te decedente canebat."

Horace [13] likewise furnishes a good illustration:

"Impiae (nam quid potuere maius?)
impiae sponsos potuere duro
perdere ferro."

Augustine frequently employs it with asyndeton and parallelism of structure, securing force as the cumulative result. He makes a liberal use of alternate epanaphora, which is the most artistic form of this figure. Noteworthy are the following examples:

Four-fold with cumulative force:

Qui formavit terram,
qui divisit mare et aridam,
qui creavit volatilia,
qui creavit animalia terrena,
qui creavit omnia natantia,
qui posuit in coelo sidera,
qui distinxit diem et noctem,
qui firmavit ipsum firmamentum,
qui lucem a tenebris separavit, ipse dicit,
"Discite a me." (142, 7)

Of four words with interrogatio:

Non vides quo te impulit?
non vides quo te praecipitavit? (17, 6)

With short clauses and alternate homoioteleuton:

Sed ecce vivit, *ecce* intrat, *ecce* signat, *ecce* genu figit, *ecce* orat, *ecce* ad altare accedit. (17, 6)

[11] Pro Lege Manilia, 40. [12] Georgics, Book IV, 465. [13] III, 11, 30.

Alternating, with alternate parison and homoioteleuta:

Non erunt opera necessitatis,
ubi nulla necessitas.
Non erunt opera misericordiae,
ubi nulla miseria.
Non frangis panem pauperi,
ubi nemo mendicat.
Non suscipies peregrinum,
ubi omnes in patria sua vivunt.
Non visitas aegrum,
ubi omnes perpetuo sani sunt.
Non vestis nudum,
ubi omnes aeterna luce vestiti sunt.
Non sepelis mortuum,
ubi omnes sine termino vivunt. (37, 30)

With dialektikon:

Quare ergo dicitur dolus, quaeramus.
Quare dicta sunt illa omnia, quaeramus.
Quare dictus est leo?
Propter fortitudinem.
Quare dictus est petra?
Propter firmitatem.
Quare dictus est agnus?
Propter innocentiam.
Quare dictus est vitulus?
Propter victimam.
Quare dictus est mons?
Propter magnitudinem.
Quare manna?
Propter dulcedinem.
Quare ergo dolus? (4, 22)

Alternating, with inflected verb:

Exspectat a te,
exspectas a Deo:
exspectat ille manum quae facta est secum,
exspectas tu manum quae fecit te. (61, 12)

Alternating epanaphora of two words:

Beati qui pedes habent,

quia ipsi ambulabunt:
beati qui manus habent,
quia ipsi operabuntur:
beati qui vocem habent,
quoniam ipsi clamabunt:
beati qui os et linguam habent,
quoniam ipsi loquentur:
beati qui oculos habent,
ipsi enim videbunt. (53, 9)

A very artificial example with a repetition of five words:

Sub isto Patre fratres sunt dominus et servus:
sub isto Patre fratres sunt imperator et miles:
sub isto Patre fratres sunt dives et pauper. (59, 2)

The following examples, combined with short choppy clauses and a highly musical rhyme, are good illustrations of the Asiatic style:

Si bene audisti,
si recte audisti,
si in audiendo te justus fuisti,
si tuae mentis tribunal ascendisti,
si te ipsum ante te ipsum in equuleum cordis suspendisti,
si graves tortores adhibuisti timoris;
bene audisti, *si* sic audisti; et procul dubio
poenitendo peccatum punisti. (13, 7)
Jucundare in fide,
jucundare in spe,
jucundare in charitate,
jucundare in misericordia,
jucundare in hospitalitate,
jucundare in castitate. (21, 8)
Ita incertum est:
forte crescit,
forte non crescit:
forte senescit,
forte non senescit:
forte dives erit,
forte pauper:
forte honoratus,
forte humiliatus:

forte habebit filios,
forte non habebit:
forte ducet uxorem,
forte non ducet:
et quidquid aliud nominaveris in bonis. (97, 3)

Cf. also: 99, 2; 103, 2; 106, 4; 107, 2; 112, 3; 113, 2; 121, 4; 38, 6; 40, 1; 41, 5; 45, 5, 8; 51, 14; 52, 4, 12; 53, 1, 9.

Frequency of Epanaphora in the Sermons.[14]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Sentence epanaphora	Clause epanaphora	Alternating epanaphora
Genesis	5	46	6	31	3
Exodus	3	20	5	7	1
Psalms	1	21	5	14	1
Kings	2	12	2	4	
Job	1	9	2	1	1
Psalms	22	138	53	126	6
Solomon	3	28	12	19	2
Ecclesiasticus	4	22	9	21	
The Prophecies	9	103	28	69	9
Gospel of St. Matthew	44	324	123	205	30
Gospel of St. Mark	3	14	11	13	2
Gospel of St. Luke	19	93	41	60	7
Gospel of St. John	31	180	73	125	11
Acts of the Apostles	3	22	3	8	1
Epistles of St. Paul	28	200	57	137	12
Epistle of St. James	2	18	6	16	
Epistles of St. John	3	21	6	11	2
Sermones de tempore:					
In Natali Domini nostri Jesu Christi	13	34	14	21	4
De Calendis Januariis	2	7		6	1
In Epiphania Domini	6	17	7	7	
In Quadragesima	7	26	7	13	1
In traditione Symboli	3	20	6	17	1
In Redditione Symboli	1	6	1	3	
Ad competentes	1	8	2	6	
De oratione Christi	1	2		1	1
In Vigiliis Paschae	5	8	5	5	
In die Paschae	6	13	3	10	

[14] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Columns three, four and five indicate the frequency of epanaphora in the sermons according to the respective headings.

	Sermon	Half-pages	Sentence epanaphora	Clause epanaphora	Alternating epanaphora
In diebus Paschalibus	29	125	44	103	9
In die Dominico octavarum Paschae	1	7		4	
De monitis baptizatorum	1	2	1		
In die quadragesimo Ascensionis Domini	1	7	3	5	1
In die Ascensionis Domini	5	23	6	8	2
In vigiliis Pentecostes	1	7	2	5	
In die Pentecostes	6	26	5	19	2
Sermones de sanctis:					
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	4	7	1
In Natali martyris Vincentii	2	5	1	1	1
In festo martyris Vincentii	2	17	4	19	2
De Paulo apostolo	2	17	6	9	
In Natali martyrum Perpetuae et Felicitatis	3	7	4	3	
In Natali martyrum Massilitanorum	1	3	1	4	
In Natali martyrum Mariani et Jacobi	1	7	4	6	1
In Natali martyrum Casti et Aemelii	1	6	1	3	
In Natali martyrum Protasii et Gervasii	1	5	1	9	1
In Natali S. J. Baptistae	7	47	20	44	1
De Baptismo parvulorum	1	18	5	11	2
In Natali apostolorum Petri et Pauli	5	38	24	35	2
In solemnitate et in Natali Machabaeorum	2	11	8	15	
In solemnitate martyris Laurentii	1	11	4	18	
In Natali martyris Laurentii	1	3		2	
In solemnitate Laurentii martyris	2	7	2	5	1
In Natali martyrum Massae Candidae	1	8	3	8	
In Decollatione beati J. Baptistae	2	6	1	1	
In Natali Cypriani martyris	5	20	4	20	2
De Stephano martyre	11	32	8	34	4
In Natali martyrum	12	34	9	30	
In Dedicatione Ecclesiae	3	11		9	
In die Ordinationis suae	2	17	2	4	
Sermones de diversis	23	192	4	132	2

The frequency of epanaphora—two thousand three hundred and twenty-seven examples—shows Augustine's weakness for the devices peculiar to sophistic Roman eloquence. According to the canons of modern taste or the strict rules of Atticism, this large number might be censured as an excessive use of the figure, but to the

African ear, attuned as it was to the artificial prose of the age and accustomed to the displays of the sophists, it was *par excellence*. One striking fact is noticeable, viz., that when Augustine shows moderation in employing this device, his discourse loses that glow and that onward impelling character peculiar to passages where epanaphora is freely used.

Augustine occasionally lapses into the habit of introducing short equi-syllabled, rhyming clauses with epanaphora. Here he shows his Asiatic taste, for Asianism stood for the poetic and pompous in oratory. The alternating epanaphora so frequent in the sermons has a remarkable variety and charm of its own which fascinates by its pleasing transition from one word to another. Rules are the soul of art and science. Augustine is certainly familiar with the rules of his art, but not satisfied to adhere to the mere letter of the rhetors' canons; hence the many ingenious turns and devices which he adds to the figures, such as the alternating arrangement of the epanaphora.

3. Antistrophe.

Antistrophe,[15] the opposite of epanaphora, consists in the repetition of the same word or words at the end of succeeding sentences. It is a figure of beauty in composition,[16] adding variety when used with short clauses. Its position at the end of clauses and sentences often causes the entire passage to degenerate into a musical rhyme. These cadences, however, pleased the ancient ear; they were characteristic of the prose writings of the early centuries A. D. The Romans used to listen to Adrian as if he were a nightingale, admiring the rhythmic flow of his words.[17] In Cicero's[18] First and Second Philippics the following examples are found: "De exsilio reducti a mortuo; civitas data . . . a mortuo; . . . sublata vectigalia a mortuo." And: "Doletis, tris exercitus populi Romani interfectos: interfecit Antonius. Desideratis clarissimos cives: eos quoque vobis eripuit Antonius. Auctoritas huius ordinis adflicta est; adflixit Antonius. Omnia denique, quae postea vidimus—quid autem mali non vidimus?—si recte ratiocinabimur, uni accepta referemus Antonio."[19]

Augustine is by no means sparing in the use of this device but

[15] Cicero, de Or., 3, 54, 206.
[16] Hermog. II, 335.
[17] Philos., 589.
[18] Cic. Phil. I, 10, 24.
[19] Cic. Phil. II, 22, 55.

he employs it with such a wide variety of forms that it rarely becomes monotonous. The following are noteworthy examples:

In the form AB B′A′ with interrogatio:

Numquid quando est in *oriente,*
non est in *occidente;*
aut quando est in *occidente,*
non est in *oriente?* (120, 2)

With alternating epanaphora and parison:

Ubi est pars *Donati,*
non invenitur *Cyrene;*
ubi est *Cyrene,*
non invenitur pars *Donati.* (46, 41)

Alternating—the second repetition consisting of two words:

Modo autem quisquis *es, homo* es:
justus *sis* licet, *homo es;*
laicus *sis, homo es;*
monachus *sis, homo es;*
clericus *sis, homo es;*
episcopus *sis, homo es;*
apostolus *sis, homo es.* (114, 4)

With alternating parison and oxymoron:

Vulpes enim habent foveas in corde *tuo,*
dolosus *es:*
volatilia coeli habent nidos in corde *tuo.*
elatus *es.* (100, 1)

Notice the variety secured by the different moods in the following:

Pauca *dedisti,* plura *sume:*
terrena *dedisti,* coelestia *sume:*
temporalia *dedisti,* aeterna *sume:*
mea *dedisti,* me ipsum *sume.* (38, 8)

Sentence antistrophe:

Nemo volens ferire dicit, *Observa.*
Totum, fratres, quod audivimus per Scripturas,
vox est Dei dicentis, *Observa.* (22, 3)

The following is a highly artificial combination of sentence and clause antistrophe:

> Si reversus est ad se, exierat a se. Quia ceciderat a se, et exierat a se, redit prius ad se, ut redeat in illo unde ceciderat a se. Sicut enim cadendo a se, remansit in se: sic redeundo ad se, non debet remanere in se, ne iterum exeat a se. . . . Ecce unde ceciderat a se, ceciderat a patre suo: ceciderat a se, ad ea quae foris, sunt exiit a se. Redit ad se, et pergit ad patrem, ubi tutissime servet se. (96, 2)

Imperfect sentence antistrophe with a series of clause antistrophe:

> Attendite similitudinem ab ipsis bestiis quas domamus.
> Equus non se *domat;*
> camelus non se *domat;*
> elephantus non se *domat;*
> aspis non se *domat;*
> leo non se *domat:*
> sic et homo non se *domat.* (55, 2)

With a series of comparisons:

> Amatur *mundus:*
> sed praeponatur a quo factus est *mundus.*
> Magnus est *mundus:* sed major est a quo factus est *mundus.*
> Pulcher est *mundus:* sed pulchrior est a quo factus est *mundus.*
> Blandus est *mundus:* sed suavior est a quo factus est *mundus.*
> Malus est *mundus:* et bonus est a quo factus est *mundus.*
> (96, 4)

Cf. also: 96, 10; 98, 3; 99, 3; 100, 1; 101, 3, 11; 116, 7; 117, 5; 119, 3; 123, 3; 126, 8; 127, 3; 128, 4; 129, 2; 130, 3; 134, 6; 135, 8; 136, 4; 137, 12; 139, 3; 140, 2; 141, 1; 142, 4.

Frequency of Antistrophe in the Sermons.[20]

Sermons on Biblical texts taken from	Sermons	Half-pages	Sentence: Verb	Noun	Pronoun	Adjective	Adverb	Participle	Clause: Verb	Noun	Adjective	Pronoun	Adverb	Participle	With flectional changes of: Verb	Noun	Alternating
Genesis	5	46	3	2					17	22	1	2		1	11	9	
Exodus	3	20	2	1					6	5		1			2	1	
Psalms	1	21	2	1	1				9	5		3			6	5	6
Kings	2	12							3						2		
Job	1	9	1						1						3		
Psalms	22	138	12	9	5	1			113	22	7	30	3		12	26	9
Solomon	3	28	2	1					18	1	3	5			1	3	
Ecclesiasticus	4	22	3	3					11	7		2			5	4	3
The Prophecies	9	103	8	7	4	2			62	22	2	7	1		16	21	6
Gospel of St. Matthew	44	324	39	32	12	5			142	45	4	32	1	1	45	51	10
Gospel of St. Mark	3	14	4	3	4				8	4	1	4			1	1	1
Gospel of St. Luke	19	93	10	12	4				43	18	1	14		1	19	17	5
Gospel of St. John	31	180	25	13	8	1	2	1	129	33	4	22		2	23	20	9
Acts of the Apostles	3	22	2						6	2		1			1	1	1
Epistles of St. Paul	28	200	33	21	11	2			107	31	2	27	1		36	29	10
Epistle of St. James	2	18	2				1		12			1			4	4	6
Epistles of St. John	3	21	5	4					20	7		2			4	3	1

[20] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The other columns indicate the frequency of antistrophe in the sermons according to the respective headings.

Sermones de tempore:																			
In Natali Domini Nostri Jesu Christi....	13	34		2			10	23		2			3	5	1				
De Calendis Januariis.....	2	7	1				2	3					4	2					
In Epiphania Domini.....	6	17	1				2	1					4		1				
In Quadragesima.....	7	26	2				8	2		4			1	1	2				
In traditione Symboli.....	3	20	4				12	1	1	1			3		1				
In Redditione Symboli.....	1	6		1			1	1					1						
Ad competentes.....	1	8					2						1						
De oratione Christi.....	1	2					1	2											
De Passione Domini in Parasceve.....	1	5					1	1		1									
In Vigiliis Paschae.....	5	8					1	1		2			1	1					
In die Paschae.....	6	3	6	2		1	6	3				1	1	2	1				
In diebus Paschalibus.....	29	125	19	13	2		67	20	1	9		1	20	19	3				
In die Dominico octavarum Paschae.....	1	7					2		1					1					
De monitis baptizatorum.....	1	2	1				3	1											
In die quadragesimo Ascensionis Domini.	1	7	2	1	1		6			3			2	1	1				
In die Ascensionis Domini.....	5	3	3	2	1		10	2		2	1		7	3	2				
In vigiliis Pentecostes.....	1	7	1				2				1		1	1					
In die Pentecostes.....	6	26	1	1			7	3	1	1			3						
Sermones de sanctis:																			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum.....	1	7	1				4	1					2						
							2			2			1	1					
In Natali martyris Vincentii.....	2	5					9	2					5						
In festo martyris Vincentii.....	2	17	1	3															
De Paulo apostolo.....	2	17	2				8	3		3			1	3					

	Sermons	Half-pages	Sentence						Clause								
			Verb	Noun	Pronoun	Adjective	Adverb	Participle	Verb	Noun	Pronoun	Adjective	Adverb	Participle	With flectional changes of Verb	With flectional changes of Noun	Alternating
In Natali Perpetuae et Felicitatis	3	6							1			1			2		
In Natali Massilitanorum	1	3	1						1			2			1	1	
In Natali Mariani et Jacobi	1	7							4	1	1	1					
In die Natali Casti et Aemelii	1	6							4	2		1			1		
In Natali Protasii et Gervasii	1	5	1						5	1						1	1
In Natali S. J. Baptistae	7	47	4	2	2				25	8		9			1	5	2
De Baptismo parvulorum	1	18	1						15	5					1		
In Natali apostolorum Petri et Pauli	5	38	7	2					22	8	2	8		1	4	5	2
In solemnitate et in Nat. Machabaeorum	2	11	2	2	1				4	2						1	
In solemnitate martyris Laurentii	1	11							7	1		1			1	2	
In solemnitate martyris Laurentii	2	7							2			2					
In Natali martyrum Massae Candidae	1	8	3						6			1			4	1	1
In Decollatione beati J. Baptistae	2	6	1						1								
In Natali Cypriani martyris	5	20		3	1		1		8	4		6	1		5	2	
De Stephano martyre	11	32		3		1			9	2		6			3	1	2
In Natali martyrum	12	34	4	1	5				16	5		17			3	7	
In Dedicatione Ecclesiae	3	11							3	1	1	1				1	
In die Ordinationis suae	2	17							4		1				2		
Sermones de diversis	23	192	8	4	1	1			73	19	3	11		1	15	11	5

A more condensed summary is the following:

		Times
Antistrophe	Sentence	463
	Clause	1741
	Alternating	92
	With flectional changes	568
	Total	2864

These statistics and the examples quoted are representative of a figure occurring on almost every page of the sermons. It is true that Augustine clothes his ideas with all beauty of expression but at the same time he often overcharges them with figurative finery. There are passages in the sermons, where examples of antistrophe succeed each other with practically no intermission, dazzling by their musical rhyme, pleasing no doubt the degenerate taste of a fourth century audience, but nevertheless cheapening the style. The large number, ninety-two examples, found in alternating order produce an elegant and varied cadence, but a highly poetic tone. However evil its effects on the style may be, it seldom fails to give some coloring to the passages where it is found.

The sermons on Biblical texts contain a wealth of examples, the total being one thousand eight hundred and ninety-nine. Instances of succeeding clauses ending with the same word are most numerous in the sermons, one thousand seven hundred and forty-one examples in all. The total number two thousand eight hundred and sixty-four bespeak a lavish use of a device peculiar to the oratory of the Empire in Augustine's age.

4. Symploce.

Symploce, or the union of epanaphora and antistrophe, is a highly artificial device and more liable to become monotonous than any other figure. The author [21] of "ad Herennium" furnishes an excellent illustration of this device:—"Qui sunt, qui foedera saepe ruperunt? Carthaginienses. Qui sunt, qui crudele bellum in Italia gesserunt? Carthaginienses. Qui sunt, qui Italiam deformaverunt? Carthaginienses. Qui sunt, qui sibi postulant ignosci? Carthaginienses." And in "pro Milone," [22] the following occurs: "quis eos postulavit? Appius, quis produxit? Appius.

Augustine frequently combines this figure with interrogatio, with

[21] Ad Herenn. IV, 14.

[22] Pro Mil. 22.

dialektikon and with short parallel clauses. The following are noteworthy examples:

With isocolon:

Aliud est enim levare se ad *Deum;*
aliud est levare se contra *Deum.* (351, 1)

With parison and interrogatio:

Quid miramini, si Pagani negant Christum in carne *venisse?*
Quid miramini, si Judaei negant Christum in carne *venisse?*
Quid miramini, si Manichaei apertissime negant Christum in carne *venisse?* (183, 13)

Two-fold:

Deus pro nobis, ut praedestinaret *nos;*
Deus pro nobis, ut vocaret *nos;*
Deus pro nobis, ut justificaret *nos;*
Deus pro nobis, ut glorificaret *nos.* (158, 1)

Alliterative, with a series of questions:

numquid corpus Christi *consumitur?*
numquid Ecclesia Christi *consumitur?*
numquid membra Christi *consumuntur?* (227, 1)

Monotonous repetition:

Oderunt martyres lagenas *vestras,*
oderunt martyres sartagines *vestras,*
oderunt martyres ebrietates *vestras.* (273, 8)

The effect is highest with antithesis:

In luctu opus *est,*
in consolatione merces *est.* (53, 3)

Four words repeated at the beginning of each clause, with perfect parison, assonance and metaphor:

Per totum orbem terrarum exspectate *messem,*
per totum orbem terrarum crescite in *messem,*
per totum orbem terrarum zizania tolerate usque ad *messem.* (88, 21)

Two-fold with short clauses:

forte aegrotat,
forte non *aegrotat:*
forte a serpente *percutitur,*

forte non *percutitur:*
forte a bestia *devoratur,*
forte non *devoratur.* (97, 3)

Sentence symploce, with anadiplosis and negative-positive arsis:

Non ob aliud, fratres, non ob aliud prorsus admitterentur intro, nisi quia perseveraverunt usque in *finem.*
Non ergo eis obrepsit frigus charitatis, non in eis refriguit charitas; sed fervet usque in *finem.* (93, 6)

Two-fold, with monotonous repetition:

Si orat homo, ut ejiciat daemonium *alienum;*
quanto magis ut ejiciat avaritiam *suam?*
quanto magis, ut ejiciat vinolentiam *suam?*
quanto magis, ut ejiciat luxuriam *suam?*
quanto magis, ut ejiciat immunditiam *suam?* (80, 3)

Cf. also: 80, 5; 81, 7; 82, 4; 85, 7; 86, 1; 95, 4; 106, 4; 107, 8; 109, 3; 110, 2; 115, 1; 116, 5; 122, 5; 126, 10; 127, 7, 9; 131, 5; 136, 4; 151, 5; 154, 8.

Frequency of Symploce in the Sermons.[23]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Sentence	Clause	Imperfect
Genesis	5	46	1	2	
Exodus	3	20			1
Psalms	1	21	1	3	3
Psalms	22	138	3	17	6
Solomon	3	28	3	1	
Ecclesiasticus	4	22	1	4	
The Prophecies	9	103	2	11	
Gospel of St. Matthew	44	324	10	34	8
Gospel of St. Mark	3	14		9	
Gospel of St. Luke	19	93	5	7	2
Gospel of St. John	31	180	4	19	10
Acts of the Apostles	3	22		1	
Epistles of St. Paul	28	200	5	16	11
Epistle of St. James	2	18	1	2	1
Epistles of St. John	3	21	1	2	

[23] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Columns three, four and five indicate the frequency of symploce in the sermons according to the respective headings.

	Sermons	Half-pages	Sentence	Clause	Imperfect
Sermones de tempore:					
In Natali Domini nostri Jesu Christi...	13	34		2	3
De Calendis Januariis.....	2	7		1	
In Redditione Symboli.....	1	6			1
An competentes.....	1	8		1	
In Vigiliis Paschae.....	5	8		1	
In die Paschae.....	6	13		5	
In diebus Paschalibus.....	29	125		2	2
De monitis baptizatorum.....	1	2			1
In die quadragesimo Ascensionis Domini.	1	7	1	2	
In die ascensionis Domini.....	5	23	2	4	2
In vigiliis Pentecostes.....	1	7	1	2	
In die Pentecostes.....	6	26		1	
Sermones de sanctis:					
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum.....	1	7		1	
In festo Vincentii.....	2	17	1	3	
In Natali S. J. Baptistae.....	7	47		2	1
De Baptismo parvulorum.....	1	18		3	
In Natali apostolorum Petri et Pauli...	5	38		4	1
In solemnitate et in Natali Machabaeorum	2	11		1	
In solemnitate martyris Laurentii.....	1	11		2	
In Natali martyrum Massae Candidae...	1	8	1		
In Decollatione beati Joannis Baptistae..	2	6		2	
De Stephano martyre.....	11	32		2	2
In Natali martyrum.....	12	34	2	3	1
Sermones de diversis.....	23	192	1	11	4

Two hundred and eighty-nine instances of symploce is a large number for such a rare and artificial figure. The perfect balance which this device gives to clauses plus the monotonous sameness of sound at the beginning and end of each, constitute a kind of verbal antithesis. Contrast always has the effect of making the objects contrasted appear in stronger light, hence the very form into which the symploce is thrown tends to strengthen the impression which the ideas convey. Symploce is often found not only with parallel arrangement in the sermons, but also with antithesis of thought which adds greater clearness and distinction to discourse by setting the ideas against each other in complete antithetical form.

Sentence symploce, or the recurrence of two successive sentences

beginning and ending with the same word, occurs less frequently than clause symploce, only forty-five examples are found.

5. Anastrophe.

Anastrophe[24] occurs when a sentence or clause begins with the final word of the preceding sentence or clause. It may be regarded as a sort of chiastic arrangement. Although suitable to oratory it rarely occurs in the early Attic writers but Roman orators afford not infrequent examples. In the First Catilinian Cicero[25] says: "O tempora! O mores! Senatus haec intelligit, consul videt; hic tamen vivit. Vivit? immo vero etiam in senatum venit, fit publici consili particeps, notat et designat oculis ad caedem unum quemque nostrum." The poets[26] likewise use this figure, e. g., "Pierides; vos haec facietis maxima Gallo, Gallo, cuius amor tantum mihi crescit in horas." And in the Aeneid[27]: "Sequitur pulcherrimus Astyr, Astyr equo fidens et versicoloribus armis."

Like other figures of repetition it is a marked feature of Augustine's style, occurring in various combinations in the sermons. Noteworthy are the following examples:

With chiasmus and kuklos:

Agnus non potest esse *leo; leo* non potest esse *agnus:* (4, 25)

Introducing a positive-negative arsis:

de quo aperte propheta dicit quod sit magni consilii
Angelus. *Angelus* enim officii nomen est, non naturae. (7, 3)

Four in succession with polyptoton:

Ille quem dicit *impium, impius* est;
quem dicit *justum, justus* est;
quem dicit *ovem, ovis* est;
quem dicit *hircum, hircus* est. (47, 19)

In an exclamatory sentence:

O vita *dulcis! Dulcis* est quidem voluptas concupiscentiae; verum est, nec eam homines sequerentur, nisi dulcis esset. (153, 10)

[24] Quintilian, 9, 3, 44.
[25] Cat. I, 2.
[26] Virgil, Ecl. 10, 72.
[27] Aen. X, 180.

Two-fold:

Natus est Christus, veniebat *ille, ille* ibat: sed donec veniret *ille, ille* ire nolebat. (163, 4)

Alliterative:

Christum tuum cum in hoc carne vivimus, *videamus. Videamus* in carne, qui nos liberet a carne: veniat caro mundans carnem; patiatur caro, et redimat animam et carnem. (163, 4)

With sentence epanaphora and negative-positive arsis:

audi non me, ipsum *audi. Audi* confitentem, ut sentias docentem. Audi: "Et ne magnitudine revelationum mearum extollar." (154, 5)

With kuklos:

Videbat, et non *videbat: videbat* oculis, sed adhuc corde non videbat. (135, 6)

With question and answer is a common form in the sermons:

Quae est perfecta *sanctificatio? Sanctificatio* et corporis et spiritus. (45, 9)

Anastrophe followed by anastrophe:

dum est tecum in *via. Via* enim vocatur haec vita, per quam omnes transeunt; et non recedit iste adversarius. Quis est autem iste *adversarius? Adversarius* iste non est diabolus: nam nunquam te hortaretur Scriptura, ut cum diabolo concordares. . . . Ergo quis est adversarius? *Sermo Dei. Sermo Dei* adversarius tuus est. (9, 3)

Of two words with dialektikon and alliteration:

Quid est odium? *Ira inveterata. Ira inveterata* si facta est, jam odium dicitur. (58, 8)

With double kuklos and sentence epanaphora:

Videtis certe profunditatem quaestionis: scio, *videtis. Videtis* angustias temporis, et hoc videtis et sentitis. (99, 4)

Cf. also: 100, 3; 104, 3; 107, 9; 51, 3, 14, 17; 56, 17; 61, 12; 65, 7; 67, 9; 75, 4; 77, 3, 12; 81, 2; 168, 7; 169, 5; 174, 3.

Frequency of Anastrophe in the Sermons.[28]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Perfect	Imperfect	With flectional changes of Verb	With flectional changes of Noun	Of two words	Of three words
Genesis	5	46	7	4	1	3	1	
Exodus	3	20	3	3	1	1		
Psalms	1	21	4	3			1	
Job	1	9		1	1	1		
Psalms	22	138	14	2	6	7	1	
Solomon	3	28	2		1		1	
The Prophecies	9	103	11	6	4	6	3	
Gospel of St. Matthew	44	324	15	15	19	8	8	
Gospel of St. Mark	3	14	1	3		1		
Gospel of St. Luke	19	93	6	5	1	4		
Gospel of St. John	31	180	19	7	10	12	2	1
Acts of the Apostles	3	22	1	1		1	1	
Epistles of St. Paul	28	200	16	8	14	9	2	
Epistle of St. James	2	18	2	2	1	1		
Epistles of St. John	3	21	3	2	3	3		
Sermones de tempore:								
In Natali Domini nostri J. C.	13	34	4	1	2	2		
In Epiphania Domini	6	17		1				
In Quadragesima	7	26	1		2			
In traditione Symboli	3	20	1	1		1	2	
Ad competentes	1	18	1					
De oratione Christi	1	2	1					
In die Paschae	6	13	2					
In diebus Paschalibus	29	125	12	4	6	3	5	
In die Dominico octavarum Paschae	1	7			2			
In die quadragesimo Ascensionis Domini	1	7	2		1			
In die ascensionis Domini	5	23	2	1	1	1		
In vigiliis Pentecostes	1	7			1			
In die Pentecostes	6	26	3		1		1	1
Sermones de sanctis:								
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1					

[28] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The figures in the other columns indicate the frequency of anastrophe in the sermons according to the respective headings.

	Sermons	Half-pages	Perfect	Imperfect	With flectional changes of Verb Noun	Of two words	Of three words
In festo martyris Vincentii....	2	17	2		3		
De Paulo apostolo.....	2	17	1				
In Natali Massilitanorum.....	1	3				1	
In Natali Mariani et Jacobi....	1	7					1
In Natali Protasii et Gervasii..	1	5	1		1		
In Natali S. J. Baptistae.....	7	47	8	1	3	3	
De Baptismo parvulorum.....	1	18			1	1	1
In Natali Petri et Pauli.....	5	38	8	1	2		
In solemnitate et in Natali Machabaeorum	2	11		1		1	1
In solemnitate Laurentii.....	1	11	3				2
In Natali Massae Candidae....	1	8		1			
In Decollatione beati J. Baptistae	2	6		1	2		
In Natali Cypriani martyris....	5	20	2		2		
De Stephano martyre.....	11	32		1		1	
In Natali martyrum.....	12	34	3	1	2		
Sermones de diversis.....	23	192	12	3	5	9	1

The total, four hundred and sixty-nine examples, is an exceedingly large number for a figure so unusual in Christian and pagan oratory. Of these four hundred and sixty-nine examples, one hundred and seventy-four are found in perfect form; eighty in imperfect; one hundred and seventy-nine with flectional changes of verbs and nouns and thirty-six in forms consisting of two or more words. Three hundred and six instances are found in the sermons on Biblical texts, leaving only one hundred and sixty-three for the other three classes.

The chief beauty, which this figure lends to the sermons, lies in the chiastic arrangement or the appearance of chiasmus secured by its position in clauses or sentences. Instances found with two or more words promote emphasis and are exceedingly pleasing to the ear.

6. Kuklos.

Kuklos [29] occurs when the first clause of a period begins and the next or last clause ends with the same word. A single clause beginning and ending with the same word has often been included in this figure.[30] Notwithstanding its artificial character Augustine employs it freely in the sermons. The following are noteworthy examples:

[29] Volkmann, 471.

[30] Kingsbury, 26.

With assonance and asyndeton:

Video alium tristantem, gementem, flentem: multum stercoris *video*, et ibi locum quaero. (254, 4)

Kuklos within a kuklos, with ellipsis:

ibi mens hominis et intellectus, ibi anima vivificans carnem; ibi caro vera et integra: peccatum solum non *ibi*. (237, 4)

Imperfect, with optatio:

Nostis enim hoc prope omnes; atque utinam pauci *nossetis*. (241, 5)

With antistrophe and asyndeton:

Docuit feminas conjugatas religiosas, tentatori resistere docuit, pugnare docuit, laborare docuit, adjutorium implorare *docuit*. (343, 4)

With chiasmus and isocolon:

Cecidit qui non mansit, erigit qui non *cecidit*. (30, 5)

In a single clause with antimetathesis:

Lapides enim mittunt *lapides*, dura duri. (49, 10)

Introducing positive-negative arsis:

Audis enim aure, sed non ab aure *audis*. (52, 18)

Followed by anastrophe:

Videtis certe profunditatem quaestionis: scio, *videtis*.
Videtis angustias temporis, et hoc *videtis* et sentitis. (99, 4)

Two-fold:

Dat et ipsa; sed et infidelibus *dat*. *Dat* et ipsa; sed et impiis dat, sed et blasphematoribus suis *dat*. (286, 5)

Kuklos within kuklos, with epanaphora and metaphor:

Ibat ergo saevire in membra Christi, ibat sanguinem fundere, ibat lupus pastor futurus: sic *ibat*. (168, 4)

Imperfect, with anadiplosis and interrogatio:

Saeviat, saeviat quantum potest; qui calces adversus stimulum mittit, nonne in se ipsum *saevit?* (158, 1)

Three-fold, with flectional changes:

Videat quod vides,
amet quod *amas*,
teneat quod *tenes*. (357, 3)

A highly artificial example:

Eget ad te alter, eges ad alterum: et cum eges ad alterum et eget ad te alter, ille ad egentem *eget.* (60, 11)

Monotonous:

Timeamus, ne timeamus: hoc est, prudenter timeamus, ne inaniter *timeamus.* (65, 1)

Cf. also: 47, 7; 48, 8; 49, 8; 51, 5; 52, 23; 119, 6; 133, 4; 155, 5; 156, 6; 119, 3; 160, 3; 134, 5; 26, 4; 37, 24; 34, 4.

Frequency of Kuklos in the Sermons.[31]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Perfect	Imperfect	With Polyptoton	Of two words	Of three words	Of four words
Genesis	5	46	4	6		1		1
Exodus	3	20	1	2		1		
Psalms	1	21		3				
Job	1	9		1				
Psalms	22	138	2	11	4	2		1
Solomon	3	28	3					
Ecclesiasticus	4	22	4			1		
The Prophecies	9	103	8	11	2			
Gospel of St. Matthew	44	324	21	23	2	6	1	1
Gospel of St. Luke	19	93	5	10	1	3		
Gospel of St. John	31	180	19	12	2	2		1
Acts of the Apostles	3	22	1			1		
Epistles of St. Paul	28	200	14	13	6			
Epistles of SS. James and John	5	39	4	2	2	1		
Sermones de tempore·								
In Natali Domini nostri J. C.	13	34	1	4	1			
In Quadragesima	7	26	1	1				
In traditione Symboli	3	20	2	2	1			
In Redditione Symboli	1	6		1				
De oratione Christi	1	2	2					
De Passione Domini in Parasceve	1	5			1			
In Vigiliis Paschae	5	8	2				1	

[31] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The figures in the other columns indicate the frequency of kuklos in the sermons according to the respective headings.

	Sermons	Half-pages	Perfect	Imperfect	With Polyptoton	Of two words	Of three words	Of four words
In die Paschae	6	13	2					
In diebus Paschalibus	29	125	13	14	1	4		
In die Dominico octavarum Paschae	1	7	1					
In die Quadragesimo Ascensionis Domini	1	7	3	3				
In die Ascensionis Domini	5	23	2					
In vigiliis Pentecostes	1	7		2				
In die Pentecostes	6	26	1					
Sermones de sanctis:								
In Natali martyrum Mariani et Jacobi	1	7					1	
In Natali martyrum Protasii et Gervasii	1	5	2					
In Natali martyrum S. J. Baptistae	7	47	7	7	1		2	
De Baptismo parvulorum	1	18	2					
In Natali apostolorum Petri et Pauli	5	38	3	1				
In solemnitate et in Natali Machabaeorum	2	11		1	1			
In solemnitate Laurentii	1	11		1	1		1	
In Natali Cypriani martyris	5	20	2	1				
De Stephano martyre	11	32	1		2			
In Natali martyrum	12	34	5	2	1			
In Dedicatione Ecclesiae	3	11	1					
Sermones de diversis	23	192	13	6			1	

Three hundred and fifty-four examples, one hundred and fifty-two in perfect form, with only seventeen groups of thirty-four sermons lacking this device, constitute a remarkable element in Augustine's style. Although highly artificial and of rare use this figure is skilfully employed in the sermons. There are instances where it seems far-fetched but Augustine's power of insight is quick enough to prevent too many such cases; hence the frequency of this figure in imperfect or inflected forms. It is not uncommon or infrequent to find even the sublimest passages in the sermons hemmed in with so artificial a figure as the kuklos.

7. Climax.

Strictly speaking, Climax [32] occurs when each successive clause of a sentence begins with the conclusion of the preceding clause. It is the gradual ascent of a subject from a less to a higher interest. Its perfection consists in the natural rising of the steps and their close connection. Excellent illustrations of this figure occur in Cicero's [33] orations e. g., "Neque vero se populo solum sed etiam senatui commisit, neque senatui modo sed etiam publicis praesidiis et armis, neque his tantum verum etiam eius potestati cui senatus totam rem publicam, omnem Italiae pubem, cuncta populi Romani arma commiserat." And again: "In urbe luxuries creatur; ex luxuria exsistat avaritia necesse est, ex avaritia erumpat audacia, inde omnia scelera ac maleficia gignuntur." [34]

Augustine employs it very artfully in the sermons to lead his simple people of Hippo, step by step in logical sequence to the realization of some great truth. The following are noteworthy examples:

> Quid opus est disputare de his qui negant aequalem? Si enim negant aequalem, negant Filium. Si negant Filium, negant Christum. Si negant Christum, quomodo confitentur in carne venisse Christum. (183, 9)

With paronomasia:

> Primum ne contingat, orate ut ab occultis vestris mundet vos: secundum vero ne irruat et dejiciat vos, petentes ut ab alienis parcat vobis; jacentes surgite, surgentes state, stantes adsistite, adsistentes persistite. (216, 10)

With polyptoton and interrogatio:

> Quando speraret latro, de latrocinio ad judicem, de judice ad crucem, de cruce ad paradisum? (232, 6)

A very artificial example, with assonance:

> Nisi enim siccus fuisses, non sitisses: si non sitisses, non bibisses. (160, 2)

Asyndetic:

> Sed repressa tandem calumnia, mox ubi sermocinantibus rationemque reddentibus et Christi gratia praedicantibus aures Apostolis praebuerunt, audiendo compuncti sunt, compunc-

[32] Volkmann, 474.
[33] Pro Mil. 23, 61.
[34] Pro Rosc. Am. 27, 75.

tione mutati sunt, mutati crediderunt; credentes, hoc quod in aliis mirabantur, accipere meruerunt. (266, 2)

Domabis, si vigilabis; vigilabis, si timebis; timebis, si christianum te esse cogitaveris. (180, 12)

Repetition of the last clause:

Si Deus liberaverit me a me, non incurram in te: quia si Deus liberaverit me a me malo, ero bonus; si bonus ero, sapiens ero; si sapiens ero, non errabo; si non errabo, a te decipi non potero. (182, 4)

Scriptural:

Genuit Isaac, non vidimus: et Isaac genuit Jacob; et hoc non vidimus: et Jacob genuit duodecim filios, et ipsos non vidimus: et duodecim filii ejus genuerunt populum Israel; magnum populum videmus. (130, 3)

Alliterative:

Sed cum rides, caecus es: cum caecus es, offendis: cum offendis, conquassaris: cum quassatus fueris illo modo jacente, postea veniente desuper contereris. (122, 2)

Three examples on one half page of the Benedictine edition:

Creditur, et non videtur: non solum non videtur, sed nec dicitur . . . Si autem audit ut credat, dicitur: si dicitur, cogitatur: si cogitatur et dicitur, et in auribus hominum intrat. . . . Credatur, et colatur. Cum creditur, colitur; cum colitur, crescitur; cum crescitur, capitur. (127, 3, 5)

Cf. also: 112, 1; 122, 4; 51, 11; 91, 6; 15, 7; 362, 20; 21, 4; 23, 18; 277, 2, 8, 13; 284, 1; 293, 8; 302, 9; 362, 11; 354, 8, 9.

Frequency of Climax in the Sermons.[35]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Climax
Genesis	5	46	2
Exodus	3	20	1
Psalms	1	21	1
Psalms	22	138	5
The Prophecies	9	103	1

[35] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of climax in the sermons.

	Sermons	Half-pages	Climax
Gospel of St. Matthew	44	324	9
Gospel of St. Luke	19	93	2
Gospel of St. John	31	180	11
Epistles of St. Paul	28	200	10
Epistle of St. James	2	18	4
Epistles of St. John	3	21	2
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	1
In traditione Symboli	3	20	1
Ad competentes	1	8	1
In die Paschae	6	13	1
In diebus Paschalibus	29	125	5
In die Dominico octavarum Paschae	1	7	1
In die ascensionis Domini	5	23	1
In Vigiliis Pentecostes	1	7	2
Sermones de sanctis:			
In festo martyris Vincentii	2	17	3
In Natali martyrum Mariani et Jacobi	1	7	1
In Natali S. J. Baptistae	7	47	3
In Natali apostolorum Petri et Pauli	5	38	1
In solemnitate martyris Laurentii	1	11	1
In Natali Cypriani martyris	5	20	1
Sermones de diversis	23	192	14

Apart from the question of rapidity and movement there are many means commonly employed by Augustine for making the important parts of a narrative striking and pointed. A favorite way is to give the preliminary circumstances with such increasing intensity of interest that his hearers become aware of approaching some great disclosure. Of this device, viz., climax, eighty-five examples are found in the sermons, a small number in comparison with the results obtained on other figures of repetition, but large in itself for so rare a device. Excellent instances are found where Augustine rises in interest until the culmination concentrates in itself the significance of all that has preceded.

The following table is a complete summary of the Figures of Repetition in the sermons:

Figures of Repetition	Anadiplosis	267	No. of Sermons 363. Half-pages 2136. (Benedictine Ed.)
	Epanaphora	2327	
	Antistrophe	2864	
	Symploce	289	
	Anastrophe	469	
	Kuklos	354	
	Climax	85	

These statistics show at a glance that repetition, or as Quintilian calls it the insignia [36] of language, occupies a prominent place in the style of the sermons. No better field could have suggested itself for these devices. Comparing the total results with the five hundred and forty-one examples of these same figures selected from the Letters [37] of Augustine, the proportion stands about twelve to one. Such a wealth of examples is a good index of Augustine's leaning towards Asiatic exuberance.

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[36] Quintilian, 10, 1, 37.

[37] Sister Wilfrid, 268.

CHAPTER VI.

Figures of Sound.

1. Paronomasia.

Paronomasia[1] consists in a similarity of sound between words of the same root combined with a dissimilarity of sense. The position of the words in the sentence does not affect the figure in any way. Its various forms in the sermons may be included under four headings:

a) With the same root but with words differing as to prefix.
b) When a word is followed by its negative adverb so as to secure rhetorical effect.
c) Change of voice, mood, tense, etc. Examples of this kind are so numerous that only instances showing marked rhetorical effect are recorded.
d) When a word is followed at any interval by another word of the same root. This latter class has been subdivided under column six of the table, to show the various combinations as regards parts of speech.

Examples:

a) Change due to prefix:

Gloria *incorruptibilis* Dei sicut aqua, similitudo imaginis *corruptibilis* hominis sicut sanguis . . . loqui sapientiam inter *perfectos*, etiam inter *imperfectos*. (8, 2, 3)

The following are very exaggerated forms of this type:

Pater, inquiunt, non est visus; *invisibilis* autem et *visibilis* diversa natura est . . . Deus Pater, Deus Filius; incommutabilis Pater, incommutabilis Filius; *aeternus* Pater, *coaeternus* Filius; *invisibilis* Pater, *invisibilis* Filius. Nam si dixeris Patrem *invisibilem*, Filium *visibilem;* distinxisti, imo vero separasti substantias. (7, 4)

quid philosophando sectati sint, procul dubio multi vestrum *nesciunt;* sed quoniam Carthagini loquimur, multi *sciunt*. Adjuvent ergo modo nos dicturos vobis. Ad rem quippe valde

[1] Volkmann, 479.

pertinet, quod puto esse dicendum. Audiant nos et *nescientes* et *scientes: nescientes* instruantur, *scientes* commoneantur; illi *cognoscant,* illi *recognoscant.* (150, 3)

Cibus est qui *reficit,* nec *deficit:* cibus est qui *insumitur,* et non *consumitur:* cibus est qui esurientes satiat, et integer manet. (28, 2)

This example is arranged so as to give the effect of a kuklos:

Dissentiunt inter se, contra unitatem omnes *consentiunt.* (47, 27)

Six instances of the same word in different forms on one page:

Proinde quia Ecclesia Christi habet *firmos,* habet et *infirmos;* nec sine *firmis* potest esse, nec sine *infirmis:* unde dicit Paulus apostolus, . . . *firmi* et *infirmi:* . . . Neque enim agendum est cum *firmis* alibi, ut sint *infirmi:* . . . Nemo erit a Deo *firmus,* nisi qui se a se ipso sentit *infirmum* . . . et agnovit se *infirmam* in se, ut *firma* esset in te. Non *firmaretur,* si non *infirmaretur.* (76, 4, 6)

Eleven instances in four successive sections:

Longe *sursum* es, longe *deorsum* sum . . . Hoc ergo non est, si *comprehendisti:* si autem hoc est, *non comprehendisti.* . . . ubi probemus aliqua tria et *separabiliter* demonstrari, et *inseparabiliter* operari . . . In creatura quaeris aliqua tria et *separatim* demonstranda, et *inseparabiliter* operantia . . . et tria quaedam quae *separabiliter* pronuntientur, *inseparabiliter* operentur . . . Jam *locutus sum,* et *praelocutus,* et cautos reddidi, . . . ab *incommutabilibus mutabilia,* a creantibus creata, a divinis humana . . . aliqua tria demonstrata *separatim,* operata *inseparabiliter.* Quam sint ista *similia* vel *dissimilia* Trinitati omnipotenti, . . . quae possint *separabiliter* demonstrari, et *inseparabiliter* operari . . . tria animadverte *separatim* pronuntiari, *inseparabiliter* operari. (52, 16, 17, 18, 19)

b) When a word is followed by its negative adverb so as to secure rhetorical effect:

Non enim hoc virgines *debent* audire, et maritatae *non debent;* aut viduae *debent,* et nuptae *non debent:* aut monachi *debent,*

et conjugati *non debent;* aut clerici *debent,* et laici *non debent;* sed universa Ecclesia, etc. (96, 9)

sed panis qui reficit, et non deficit; panis qui sumi *potest,* consumi *non potest.* (130, 2)

c) Change of voice, mood, tense, etc.:

Ipse quí *fecerat* hominem, *factus est* quod *fecit,* ne periret quod *fecit.* (127, 9)

Non debes ergo *videre* quod *credas;* sed *credere* quod *videas: credere* quamdiu non *vides,* ne cum *videris* erubescas. (38, 3)

d) When a word is followed at any interval by another word of the same root, rhetorical effect being designed:

Si quem enim et tu ipse *mercenarium* conduxisses, non ante *mercedem* numerares, (38, 4)

ego autem *erro;* nam et tu ipse confiteris, sapientem te dicis, ab *errore* me liberare conaris. (182, 4)

bonus *baptizator* est; fructus ejus bonus, qui ab illo *baptizatur* (292, 5)

melius audis *praecursorem recursor;* (292, 8)

Totus hoc credidit *mundus;* qui non credidit, remansit *immundus.* (116, 3)

Noun and adverb:

Sicuti est *malorum male* uti etiam bonis, sic e contra Dei bene uti etiam malis . . . Quomodo ea *male* utuntur *mali?* (15, 3)

Noun and participle:

Cantemus ergo canticum novum, *psallentes psalterio* decem chordarum. (33, 5)

Comparison of adjectives:

Argentum *carum,* aurum *carius:* (21, 4)

Grandem molem fecisti; et tanto *grandiorem,* quanto te putasti Deum amplius honorare, (53, 12)

Frequency of Paronomasia in the Sermons.[2]

	I	II	III	IV	V	VI									
	Sermons	Half-pages	Negative Adverbs	Different Prefixes	Change of Voice, Mode, Tense	Noun and Participle	Verb and Noun	Nouns	Adjective and Verb	Adjective and Adverb	Participles	Noun and Adjective	Noun and Adverb	Adjectives	Comparison of Adjectives
Genesis	5	46	5	12	1		1	5					1		
Exodus	3	20	4	15											
Psalms	1	21	5	6			1								1
Kings	2	12	1												
Job	1	9	3	3	1							2			
Psalms	22	138	40	69	5	1	10	7				3	5		2
Solomon	3	28	6	3	1		1	4							
Ecclesiasticus	4	22	4	12	2			1							1
The Prophecies	9	103	19	41	6	3	9	29					1		1
Gospel of St. Matthew	44	324	67	138	12	2	13	32		8		2	2	1	
Gospel of St. Mark	3	14	9	3				2							
Gospel of St. Luke	19	93	9	36	3	1	3	7				1	2		1
Gospel of St. John	31	180	74	63	11	2	6	27	1			6	1	1	1
Acts of the Apostles	3	22	3	9		1	1	2		1		1			
Epistles of St. Paul	28	200	64	77	9	1	4	15				11	2		2
Epistle of St. James	2	18	5	5	2			1							
Epistles of St. John	3	21	13	5	4	2	1	4							

[2] In this table the figures under columns one and two indicate the number of sermons and half-pages in each group. Columns three, four, five, and six refer to the frequency of paronomasia formed according to the subdivisions on page 64.

	I	II	III	IV	V	VI									
Sermones de tempore:	Sermons	Half-pages	Negative Adverbs	Different Prefixes	Change of Voice, Mode, Tense	Noun and Participle	Verb and Noun	Nouns	Adjective and Verb	Adjective and Adverb	Participles	Noun and Adjective	Noun and Adverb	Adjectives	Comparison of Adjectives
In Natali Domini nostri Jesu Christi....	13	34	8	23	3		2	8				5			
De Calendis Januariis.....	2	7	2	1	1		1	2							
In Epiphania Domini.....	6	17		5				1							
In Quadragesima.....	7	26	3	10	5		1	4					1	1	1
In traditione Symboli.....	3	20	5	10	4			1			1				
In Redditione Symboli.....	1	6	1	3				1							
Ad competentes	1	8		9				1				1			
De Passione Domini in Parasceve.....	1	5	2	1											
In Vigiliis Paschae.....	5	8	2	3	1		1	3							
In die Paschae.....	6	13	4	1			1	2					1	1	
In diebus Paschalibus.....	29	125	48	40	7		3	27			1	8	2		1
In die Dominico octavarum Paschae.....	1	7		1			3		2	1		2		1	
In die quadragesimo Ascensionis Domini.	1	7	5	5				2							
De monitis baptizatorum.....	1	2		1											
In die Ascensionis Domini.....	5	23	3	13	3		4		1			1			
In vigiliis Pentecostes.....	1	7		2						1			1		
In die Pentecostes.....	6	26	3	5			2	4		1		1		1	

Sermones de sanctis:														
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	4		1						1			
In Natali martyris Vincentii	2	5	1	3			1	1						
In festo martyris Vincentii	2	17	2	11	3			3	1					
De Paulo apostolo	2	17	4	8	2		5	1						
In Natali martyrum Perpetuae et Felicitatis	3	6		7	1									
In Natali martyrum Massilitanorum	1	3	2	1									1	
In Natali martyrum Mariani et Jacobi	1	7	3	5									1	
In die Natali martyrum Casti et Aemelii	1	6	3											
In Natali martyrum Protasii et Gervasii	1	5	2											
In Natali S. J. Baptistae	7	47	12	17	2	3	3	7			7	2		
De Baptismo parvulorum	1	18	7	14										
In Natali apostolorum Petri et Pauli	5	38	2	12	6		2	3		1	1	1		
In solemnitate et in Natali Machabaeorum	2	11	1	12	2									
In solemnitate martyris Laurentii	1	11	5	4	2			3						
In Natali martyris Laurentii	1	3		1										
In solemnitate Laurentii martyris	2	7						2						
In Natali martyrum Massae Candidae	1	8	2	4	2						1			
In Decollatione beati J. Baptistae	2	6	1		1									
In Natali Cypriani martyris	5	20	2	10	5			4			1			
De Stephano martyre	11	32	5	7	1		4	2						
In Natali martyrum	12	34	3	12	3			1						
In Dedicatione Ecclesiae	3	11		8		1		1						
In die Ordinationis suae	2	17		4	1									
Sermones de diversis	23	192	40	78	11	1	8	17			3		1	

The following is a more condensed summary:

Paronomasia	1. Different prefixes	848
	2. Verb followed by the same verb with negative adverb	518
	3. Change of voice, mode, tense	124
	4. Word followed at any interval by another word of the same root.	
	a) Noun and participle	18
	b) Verb and noun	91
	c) Nouns	237
	d) Adjective and verb	5
	e) Adjective and adverb	13
	f) Participles	2
	g) Noun and adjective	58
	h) Noun and adverb	22
	i) Adjectives	6
	j) Comparison of adjectives	14
	Totals	1956

With the exception of Apuleius and Augustine, Latin writers in general show more restraint in the use of paronomasia than the Greek. Augustine's tendency to indulge in this verbal trickery is most pronounced in his fondness for varying words of the same root by the addition of different prefixes. Eight hundred and forty-eight examples, or almost half the total occur in this form. He shows a wide variety as to the combinations employed in forming paronomasia based on mere similarity of sound between words of the same root occurring at different intervals. Ten distinct formulas have been noticed in which this particular type occurs, with a total of four hundred and sixty-six examples. On the whole paronomasia in such excess is not always commendable in the sermons. It too often degenerates into a mere jingling of words and shows a straining after verbal sound and contrast.

2. Parachesis.

Parachesis[3] consists in similarity of sound between words of different roots plus a dissimilarity of sense. The roots may differ only in a single letter or they may be entirely different but pronounced alike.

Augustine shows a strong liking for all forms of this figure. It

[3] Hermog. II, 251.

is a good device for arousing attention but its too liberal use weakens the style of the sermons considerably.

Examples:

a) Words differing in a single letter:

Sed cum esset in illo tanta *potentia*, ideo fuit etiam tanta *patientia:* (304, 3)

Non enim benefacere prohibet militia, sed malitia. (302, 15)

Non faciunt bonos *mores,* nisi boni *amores.* (311, 11)

Abundant in isto saeculo *errores* et *terrores:* beatissimus Martyr, *errores sapientia, terrores patientia* superavit. (311, 1)

Mercedem *posco,* quia *pasco?* (340, 1)

sine fine erit. Opus cum fine, merces *sine fine.* (279, 4)

per superbiam *fracti* haeretici sunt *facti.* (200, 4)

Lupus venit *fremens,* lupus redit *tremens:* lupus est tamen et *fremens* et *tremens.* (178, 10)

ego tabulas *lego,* (183, 11)

sed *solvet* qui *solet.* (170, 5)

Ecce et ipse factus est, sicut tu dicis, *non ego,* quia genitum *non nego.* (118, 1)

"Opportune" utique *volentibus,* "importune" *nolentibus.* (46, 14)

Vetus enim homo in *timore* est, novus in *amore.* Ita etiam duo Testamenta discernimus, . . . et *oneratur* psalterio, non *ornatur* . . . nec timenti *tormentum* est, sed amanti *ornamentum.* (33, 1)

Cf. also 25, 4; 22, 6; 24, 1; 5, 2; 4, 5, 34; 9, 13, 18; 34, 5; 37, 6; 174, 6; 314, 2; 352, 5; 357, 3; 361, 4; 362, 4; 216, 5; 241, 7; 244, 2; 256, 3.

b) Words differing in two or three letters:

contra *veritatem vanitatem.* (8, 14)

ut ostendantur divina praecepta adversa sibi *esse* non *posse.* (149, 11)

prematur jucunda suggestio, *perimatur* illicita delectatio. (145, 5)

Non invenit locum *sapientia,* ubi non est *patientia.* (153, 1)

Si enim oratio nostra concordet; et vos faciet Deus idoneus *auditores,* et nos debiti hujus fidelissimos *redditores* . . . catholicos non *intelligentes,* et non potius *negligentes?* (153, 2)

Transiet ergo agri *concretio,* veniet messis *discretio.* (47, 6)
A *concordibus consortibus* possideatur, (47, 22)
Est enim *severitas,* quasi saeva *veritas.* (171, 5)
ut vitis *putaretur,* non ut *amputaretur.* (46, 18)
Et si attenditis Dominus vester *qualis* est, nolite invidere, si merces *aequalis* est. (49, 2)
Verbi gratia, contristat filius *elatus,* laetificat *natus:* (53, 3)
Colimus enim eum *adorando,* non *arando.* (87, 1)
Habenti enim illa bona *prosunt,* obesse non *possunt.* (80, 7)
Nonne ipsa sunt quae concupita inardescunt, adepta *vilescunt,* amissa *vanescunt?* (157, 5)
Teneant ergo humiles humilitatem Dei: ut in hoc tanto *adjumento,* tanquam in infirmitatis suae *jumento,* (184, 1)

c) Words similar in sound only:

et *ineffabiliter* vel *inevitabiliter* affigitur, (162, 4)
Quidam parvuli sacramento Baptismatis *abluuntur,* quidam vero parvuli in morte primi hominis *reliquuntur.* (165, 5)
sed *illustrantis* te et *illuminatis* veritatis. (166, 3)
quoniam per gratiam Spiritus sancti lex impletur, et denarius numerus *commemorandus* fuit et *commendandus.* (270, 6)
Jam ergo recole, quod paulo ante *commemoravi* et *commendavi.* (270, 7)
tamen ista nocte multi *dolore,* multi *pudore:* (219, 1)
Confortamini saeculo, *reformamini* Deo. (216, 4)
Non *operosis* ergo neque *pretiosis,* (207, 2)
De omnium fructibus coelestis panis ille conficietur, et omnis operarius in dominica vinea sine dolo laborans, ipso abundanter ac *salubriter saturabitur:* dum tanti *seminatoris, plutoris,* et *rigatoris,* atque ipsius incrementi datoris, evangelica praedicatione gloria diffamatur. (216, 3)
Quotidie *petitores,* quotidie *debitores.* (256, 1)
propter quorumdam vero minorem *intelligentiam* vel majorem *negligentiam* oportuit commemorare, (247, 1)

Other good instances of parachesis occur in passages: 234, 3; 240, 3; 253, 1; 216, 8; 224, 3; 270, 4; 267, 2; 163, 6; 115, 2.

Frequency of Parachesis in the Sermons.[4]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Parachesis
Genesis	5	46	11
Exodus	3	20	7
Psalms	1	21	10
Job	1	9	1
Psalms	22	138	39
Solomon	3	28	6
Ecclesiasticus	4	22	4
The Prophecies	9	103	26
Gospel of St. Matthew	44	324	84
Gospel of St. Luke	19	93	23
Gospel of St. John	31	180	47
Acts of the Apostles	3	22	2
Epistles of St. Paul	28	200	75
Epistle of St. James	2	18	3
Epistles of St. John	3	21	7
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	8
De Calendis Januariis	2	7	1
In Epiphania Domini	6	17	6
In Quadragesima	7	26	6
In traditione Symboli	3	20	5
In Redditione Symboli	1	6	1
Ad competentes	1	8	5
De oratione Christi	1	2	1
In Vigiliis Paschae	5	8	6
In die Paschae	6	13	3
In diebus Paschalibus	29	125	33
In die Dominico octavarum Paschae	1	7	7
In die quadragesimo Ascensionis Domini	1	7	3
In die Ascensionis Domini	5	23	1
In die Pentecostes	6	26	10
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	2
In Natali martyris Vincentii	2	5	4
In festo martyris Vincentii	2	17	1
De Paulo apostolo	2	17	3
In Natali Perpetuae et Felicitatis	3	6	4
In Natali Protasii et Gervasii	1	5	1

[4] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of parachesis in the sermons.

	Sermons	Half-pages	Parachesis
In Natali S. J. Baptistae	7	47	7
De Baptismo parvulorum	1	18	1
In Natali apostolorum Petri et Pauli	5	38	14
In solemnitate et in Natali Machabaeorum.	2	11	1
In solemnitate martyris Laurentii	1	11	3
In solemnitate Laurentii	2	7	1
In Natali martyrum Massae Candidae	1	8	1
In Natali Cypriani martyris	5	20	6
De Stephano martyre	11	32	5
In Natali martyrum	12	34	9
In Dedicatione Ecclesiae	3	11	1
In die Ordinationis suae	2	17	3
Sermones de diversis	23	192	44

The above table showing five hundred and fifty-two examples indicates an extended use of parachesis. Two hundred and fifty-six or almost half of these instances differ only in one or two letters. Class one, consisting of one thousand two hundred and seventy-two pages, has three hundred and forty-five examples or nearly three-fourths of the entire number.

Parachesis in the sermons generally occurs either in the immediate succession of words or at the beginning or end of phrases and clauses. In the latter position it gives the effect of epanaphora or antistrophe; but its chief use at the end of clauses is to preserve the musical cadence characteristic of Augustine's style. The close resemblance as to sound between some instances of this figure in the sermons is sometimes confusing and a defect of style rather than an ornament.

3. Polyptoton.

Polyptoton [5] the repetition of the same word in different cases is a device which, if misused may become a defect rather than an embellishment in style. Cicero [6] affords a good exemplification of this figure in the following: "Tibi vero, si diligenter attenderis, intelleges, hominum poenas deesse adhuc, non deorum. Homines te in re foedissima defenderunt, homines turpissimum nocentissimumque laudaverunt, homines prope confitentem judicio liberaverunt, hominibus injuria tui stupri inlata in ipsos dolori non fuit. Homines tibi arma alii in me, alii post in illum invictum

[5] Quintilian, 9, 3, 37.
[6] De Haruspicum Resp. 18, 38.

civem dederunt, hominum beneficia prorsus concedo tibi jam majora non esse quaerenda."

Augustine makes an excessive use of this figure, if the many instances where rhetorical effect is difficult to determine may be taken into consideration. He rarely extends the figure over several cases; always limiting himself to two or three inflectional forms. Several highly artificial examples have been found where he repeats an inflected form of different words in succession. The following are representative examples of this figure:

Infantiae *pueritia, pueritiae adolescentia, adolescentiae* juventus transeunti cedentique successit. (88, 9)

Ideo Dominus, ut pro salute nostra potentium amicitias contemnamus, noluit prius eligere senatores, sed piscatores. Magna artificis misericordia. Sciebat enim quia si eligeret *senatorem,* diceret *senator;* Dignitas mea electa est. Si prius eligeret *divitem,* diceret *dives:* Opulentia mea electa est. Si prius eligeret *imperatorem,* diceret *imperator:* Potestas mea electa est. Si prius eligeret *oratorem,* diceret *orator:* Eloquentia mea electa est. Si eligeret *philosophorum,* diceret *philosophus:* Sapientia mea electa est. (87, 12)

Magnae virtutis est, cum felicitate luctari, ne illiciat, ne corrumpat, ne ipsa subvertat felicitas. Magnae, inquam, virtutis est, cum *felicitate* luctari; magnae *felicitatis* est a *felicitate* non vinci. (76, 9)

Homo enim *hominem* generat, et *equus equum,* et *pecus pecudem.* (117, 14)

Audis *voluntatem potestatis,* audi et *potestatem voluntatis.* (135, 5)

Quomodo comparat *justitiam justitiae, salutem saluti,* fidem speciei, peregrinationem civitati? (170, 7)

Still more affected is the following group:

Ad *intellectu;* unde ad *intellectum,* A consilio; unde ad *consilium,* A *fortitudine;* unde ad *fortitudinem,* A scientia; unde ad scientiam, A *pietate;* unde ad *pietatem,* A timore. (347, 2)

With climax:

Illud ergo quod consumptum jam et abjectum videbatur, redit in pinguedinem terrae, pinguedo in *succum, succus* in radi-

cem; et quod de terra in radicem transit, invisibilibus accessibus migrat in robur, distribuitur per *ramos,* a *ramis* in *germina,* a *germine* in fructus et folia. (361, 11)

With assonance:

Illa forma erit conspicua *vivis* et *mortuis, bonis* et *malis:* sive *bonos* intelligamus nomine appellatos esse *vivorum, malosque mortuorum;* sive illos *vivos* accipiamus, quos nondum finisse istam vitam inveniet ejus adventus, mortuos autem quos ejus praesentia suscitabit, sicut ipse in Evangelio loquitur dicens, etc. (214, 9)

With paronomasia:

neque enim a *Petro petra,* sed a *petra Petrus,* quia non a *Christiano Christus,* sed a *Christo christianus.* (270, 2)

The following degenerates into pure artificiality:

Filius enim de *Patre* est, Pater non est de *Filio:* sed *Pater Filii Pater* est, et *Filius Patris* est *Filius.* Verumtamen *Filius* de *Patre* genitus, non *Pater* de *Filio:* et semper *Filius;* semper ergo genitus. (127, 4)

The examples quoted are representative of the more exaggerated forms of polyptoton peculiar to the sermons. Elevation of style can hardly be attributed to any of them. The jingling repetition of different successive words in inflected forms may secure a certain concentration of thought but no grand effect. More rhetorical skill with less display for its own sake is exhibited in the following:

Aliud enim sunt *homines* quam filii *hominum,* et aliud sunt filii *hominum* quam *homines?* (255, 4)

Fecit sibi *matrem,* cum esset apud *Patrem:* et cum fieret ex *matre,* mansit in *Patre.* (186, 1)

Dies Filius ex *die Patre, Deus* ex *Deo, lumen* ex *lumine.* (190, 4)

et voluit fieri *homo* qui fecit *hominem,* creari de *matre,* qui creavit *matrem.* (359, 9)

An obvious attempt to secure alliteration is manifest in the following:

Ad hanc ergo disputationem, quantum vel suscipi vel promi per *homines hominibus* potest, (361, 4)

Sed de utilitate ac salubritate poenitentiae, ut quod instituimus aliquando peragamus: si jam de sanitate desperans addis *peccata peccatis*, sicut scriptum est, (351, 12)

Cf. also: 242, 1; 183, 4; 259, 3; 260, 1; 120, 3; 121, 3; 224, 1; 125, 4; 127, 4; 147, 3; 163, 8; 164, 13; 138, 4; 268, 3.

Frequency of Polyptoton in the Sermons.[7]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Polyptoton
Genesis	5	46	51
Exodus	3	20	27
Psalms	1	21	25
Kings	2	12	5
Job	1	9	10
Psalms	22	138	154
Solomon	3	28	25
Ecclesiasticus	4	22	25
The Prophecies	9	103	133
Gospel of St. Matthew	44	324	270
Gospel of St. Mark	4	13	12
Gospel of St. Luke	19	93	65
Gospel of St. John	31	180	168
Acts of the Apostles	3	22	12
Epistles of St. Paul	28	200	170
Epistle of St. James	2	18	11
Epistles of St. John	3	21	14
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	54
De Calendis Januariis	2	7	6
In Epiphania Domini	6	17	16
In Quadragesima	7	26	12
In traditione Symboli	3	20	18
In Redditione Symboli	1	6	3
Ad competentes	1	8	6
De oratione Christi	1	2	3
De Passione Domini in Parasceve	1	5	5
In Vigiliis Paschae	5	8	4
In die Paschae	6	13	15
In diebus Paschalibus	29	125	79
In die Dominico octavarum Paschae	1	7	7
De monitis baptizatorum	1	2	1
In die quadragesimo Ascensionis Domini	1	7	6
In die Ascensionis Domini	5	23	17

[7] In this table the figures in columns one and two refer to the number of sermons and half-pages in each group. Column three indicates the frequency of polyptoton in the sermons.

	Sermons	Half-pages	Polyptoton
In vigiliis Pentecostes	1	7	6
In die Pentecostes	6	26	22
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	6
In natali martyris Vincentii	2	5	2
In festo martyris Vincentii	2	17	13
De Paulo apostolo	2	17	10
In Natali martyrum Perpetuae et Felicitatis	3	6	3
In Natali martyrum Massilitanorum	1	3	4
In Natali martyrum Mariani et Jacobi	1	7	7
In Natali martyrum Casti et Aemelii	1	6	5
In Natali martyrum Protasii et Gervasii	1	5	2
In Natali S. J. Baptistae	7	47	42
De Baptismo parvulorum	1	18	14
In Natali apostolorum Petri et Pauli	5	38	34
In solemnitate martyrum Machabaeorum	2	11	7
In solemnitate martyris Laurentii	1	11	6
In Natali martyrum Massae Candidae	1	8	4
In Decollatione beati J. Baptistae	2	6	3
In Natali Cypriani martyris	5	20	11
De Stephano martyre	11	32	25
In Natali martyrum	12	34	18
In Dedicatione Ecclesiae	3	11	8
In die Ordinationis suae	2	17	4
Sermones de diversis	23	192	122

One thousand eight hundred and seven examples of this figure necessarily tends to discredit the style of the sermons. Augustine shows a great fondness for all devices of a repetitive character, so much so that repetition becomes a mannerism in the sermons. Polyptoton or traductio is well suited to those passages which demand earnestness and warmth of expression but when used excessively on every page it takes away from the calmness and gravity of style and gives too hurried a tone. However vicious its effects are on the sermons a great deal of the energy of style characteristic of Augustine depends on this figure. Often it is the result not so much of his manner of speaking as of his turn of thinking.

4. Onomatopoeia.

Onomatopoeia[8] is the fitting of sense to sound or vice versa. All languages contain certain words which resemble the sounds they

[8] Volk., 425; Quintilian, 8, 6, 31.

designate. Not only single words but even whole sentences may bear a resemblance to the sound represented. Excellent examples of this figure occur in the sonorous Greek of Homer.

Augustine uses a fairly large selection of onomatopoetic words, thirteen in all exclusive of the many dubious instances which have not been recorded in the statistics.

The following are representative examples:

Two successive onomatopoetic words:

> Sunt homines temerarii judices, detractores, *susurrones,* murmuratores, quaerentes suspicari quod non vident, (47, 12)

Introducing prosopopoeia:

> Quid ergo *mussitant* homines inter se, vel contendunt, dicentes; Quid est bonum? (72, 4)

With alliteration:

> Remansit foris cum voce corvina, quia non habuit gemitum columbinum. *Cras, cras;* corvi vox. (82, 14)

Of Scriptural origin:

> Si linguis hominum loquereris et Angelorum, charitatem autem non haberes, aeramentum esses *tinniens* et cymbalum concrepans. (145, 4)

The following onomatopoetic words represent the closest proximity between sense and sound:

> Audite oves pascentem vos David: audite vocem David pastoris vestri, non vocem latronum, non *ululatus* luporum. (47, 20)
>
> Jamvero si se etiam vino *ingurgitet,* si bibat mensuras sine mensura; parum est quia non invenit crimen, (153, 6)
>
> Vide serpentem mulieri illi *susurrantem.* (153, 11)
>
> Talia cum diceret, *fremebant* illi, et *stridebant* dentibus suis. (316, 2)
>
> Mortuus est Adam, sed serpens ille nondum est mortuus. *Susurrat,* et *insibilare* non cessat. (299, 12)

Cf. also: 154, 5; 88, 12, 13; 176, 2; 178, 10; 46, 16.

Frequency of Onomatopoeia in the Sermons.[9]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Onomatopoeia
Genesis	5	46	1
Exodus	3	20	4
Psalms	1	21	1
Job	1	9	1
Psalms	22	138	3
The Prophecies	9	103	7
Gospel of St. Matthew	44	324	17
Gospel of St. Mark	3	14	1
Gospel of St. Luke	19	93	7
Gospel of St. John	31	180	4
Epistles of St. Paul	28	200	9
Epistles of St. John	3	21	1
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	1
De Calendis Januariis	2	7	2
In die Paschae	6	13	1
Sermones de sanctis:			
In Natali martyrum Perpetuae et Felicitatis	3	6	2
In Natali martyrum Protasii et Gervasii.	1	5	2
In Natali S. J. Baptistae	7	47	3
In Natali apostolorum Petri et Pauli	5	38	6
In solemnitate Laurentii martyris	2	7	2
In Natali Cypriani martyris	5	20	7
De Stephano martyre	11	32	4
In Natali martyrum	12	34	2
In die Ordinationis suae	2	17	1
Sermones de diversis	23	192	13

The table here shows the variety of onomatopoetic words in the sermons:

	Onomatopoeia	Times
Inflected forms of:	Strepitare	19
	Murmurare	42
	Fremere	16
	Susurrare	7
	Ululare	1
	Tinnire	2
	Ingurgitare	2

[9] In this table, columns one and two refer to the number of sermons and half-pages in each group. Column three indicates the frequency of onomatopoeia in the sermons.

	Onomatopoeia	Times
Inflected forms of:	Cachinnare	2
	Sibilare	2
	Stridor	2
	Clamor	4
	Mussitare	2
	Cras (the cry of the raven)	1
		102

In addition to the above table one hundred and sixty-six examples of words onomatopoetic in sound, but not etymologically, have been noticed in the sermons.

These instances appear in inflected forms of vapulare, garrire, gemere and serpere. Their occurrence shows an obvious attempt on the part of Augustine to express his ideas in the vividness of the onomatopoetic vocabulary.

Although used rather extensively for so rare a figure, onomatopoeia in the sermons does not betray ostentation or a fondness for the ornaments of style. Every instance shows perfect propriety and perfect tone of sentiment combined with elegant imagery and graphic impressions. Speaking of Satan Augustine generally describes him under the form of a serpent craftily and cunningly whispering (susurrans) evil in human hearts or raging (sibilans) when defeated. The sermons on the martyrs contain onomatopoetic words of the most perfect representative imagery describing the fury of the executioners (et stridebant dentibus suis).

5. Alliteration.

Alliteration,[10] known to the ancients as homoloprophoron, is the name given to the recurrence of the initial letter in succeeding words. When tastefully and judiciously employed the alliterative metre is a great beauty in style. If used without restraint it degenerates into flippancy. Greek and Roman literature abound with examples of the figure. Cicero,[11] in some of his orations, carries it beyond the limits of good taste. In his speech against Verres five words are alliterative: "cum consilio re cognita cum comperisset suum comitem iuris." and in the seventh Philippic:[12] "ne spe praesentis pacis perpetuam pacem amittatis."

[10] Volkmann, 515.
[11] Verr. II, 23, 57.
[12] Phil. VII, 8, 25.

Seneca likewise gives a good exemplification: "nos omnia nobis difficilia facilium fastidio fecimus." [13]

The sermons of Augustine are filled with examples of this figure. But, however lavish he may be in its use, he rarely exhibits a liking for very exaggerated instances. Alliterative combinations of four or five words seem to be his rule. Occasionally, however, he oversteps this limit and lets his discourse degenerate into the rhythmic flow of a true sophist. The following are noteworthy examples:

Alliteration in succeeding words:

> Ineffabile bonum, bonum beneficium, bonum bonorum omnium creatorem. (21, 2)
>
> Deum Patrem operationem verborum suorum sonantium atque transeuntium a suae Sapientiae suique Spiritus cooperatione separasse. (71, 27)

The musical effect is heightened in the following instance by parachesis at the end of each line:

> Facti quidem sumus manibus veritatis: sed propter peccatum projecti in dies vanitatis. (60, 2)

With hyperbaton:

> Noli me per corporeum contactum carnaliter credere: spiritualiter autem credes, id est, fide spirituali me tanges, cum ascendero ad Patrem. (143, 4)

Alliteration in a passage containing five other figures, paronomasia, antistrophe, oxymoron, asyndeton and isocolon:

> Ecce primus homo totam massam damnabilem fecit: veniat, veniat Dominus noster, secundus homo, veniat, veniat; ex tramite veniat, per virginem veniat; vivus veniat, mortuos inveniat: moriatur, ut morienti subveniat, mortuos ad vitam transferat, mortuos redimat a morte, servet vitam in morte, occidat mortem de morte. (165, 9)

The following shows an obvious attempt to preserve the alliterative metre by repeating *salute:*

> Qui ergo miscentur Gentibus, salvi non sunt; salvantur autem qui congregantur de Gentibus, salute fidei, salute spei, salute sincerissimae charitatis, salute spirituali, salute promissorum Dei. (198, 2)

[13] Sen. Ep. 90, 18.

With asyndeton and assonance:

Majores isti portant sarcinas divisionis, majores portant sarcinas praecisionis, sarcinas schismatis, sarcinas haeresis, sarcinas dissensionis, sarcinas animositatis, sarcinas falsorum testimoniorum, sarcinas calumniosarum criminationum. (164,10)

Notice the variety of positions in which the alliterative letter occurs in the following:

Cum enim vita ista mortalis et fragilis, quae inter tot terrenas tentationes periclitatur, et orat ne submergatur. (211, 1)

Play upon words renders this example very trivial:

Sed dicunt multi mali multa mala. (302, 10)

Of Biblical origin:

Bonum certamen certanti, cursum consummanti, fidem servanti, retribuit bona; sed quibus bonis? (333, 5)

Two examples in succession:

Habemus pro nobis ipsius Domini testimonium, quod dixit dubitanti discipulo et tactu quaerenti quod crederet. (361, 13)

The following is the most exaggerated instance found in the sermons:

Credatur, et colatur. Cum creditur, colitur; cum colitur, crescitur; cum crescitur, capitur. (127, 4)

Cf. also: 14, 9; 15, 1; 18, 5; 126, 15; 164, 5, 12; 163, 4; 168, 5; 155, 9; 46, 19; 42, 1; 43, 7; 137, 12; 47, 6; 88, 13; 160, 3; 175, 9.

Frequency of Alliteration in the Sermons.[14]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Alliteration
Genesis	5	46	51
Exodus	3	20	25
Psalms	1	21	32
Kings	2	12	9
Job	1	9	14
Psalms	22	138	157

[14] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of alliteration in the sermons. Owing to the fact that this figure is not contained in the thought of the context, or in the recurrence of a word or syllable in a certain position, it often runs the risk of being overlooked. No record has been kept of two-fold alliterative combinations, which for the most part are accidental.

	Sermons	Half-pages	Alliteration
Solomon	3	28	17
Ecclesiasticus	4	22	16
The Prophecies	9	103	36
Gospel of St. Matthew	44	324	111
Gospel of St. Mark	3	14	5
Gospel of St. Luke	19	93	19
Gospel of St. John	31	180	34
Acts of the Apostles	3	22	3
Epistles of St. Paul	28	200	80
Epistle of St. James	2	18	1
Epistles of St. John	3	21	6
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	7
De Calendis Januariis	2	7	3
In Epiphania Domini	6	17	5
In Quadragesima	7	26	14
In traditione Symboli	3	20	11
In Redditione Symboli	1	6	2
Ad competentes	1	8	6
De Passione Domini in Parasceve	1	5	1
In Vigiliis Paschae	5	8	2
In die Paschae	6	13	7
In diebus Paschalibus	29	125	40
In die Dominico octavarum Paschae	1	7	4
De monitis baptizatorum	1	2	1
In die Ascensionis Domini	5	23	13
In vigiliis Pentecostes	1	7	5
In die Pentecostes	6	26	26
Sermones de sanctis:			
In Natali martyris Vincentii	2	5	3
In festo martyris Vincentii	2	17	2
De Paulo apostolo	2	17	4
In Natali martyrum Perpetuae et Felicitatis	3	6	1
In Natali martyrum Mariani et Jacobi	1	5	3
In die Natali martyrum Casti et Aemelii	1	6	2
In die Natali martyrum Protasii et Gervasii	1	5	1
In Natali S. J. Baptistae	7	47	9
De Baptismo parvulorum	1	18	6
In Natali apostolorum Petri et Pauli	5	38	15
In solemnitate et in Natali Machabaeorum	2	11	4
In solemnitate martyris Laurentii	1	11	5
In Natali martyris Laurentii	1	3	1
In solemnitate Laurentii martyris	2	7	3

	Sermons	Half-pages	Alliteration
In Natali martyrum Massae Candidae...	1	8	1
In Natali Cypriani martyris.....	5	20	3
De Stephano martyre.....	11	32	16
In Natali martyrum.....	12	34	9
In Dedicatione Ecclesiae.....	3	11	3
Sermones de diversis.....	23	192	48

Nine hundred and two examples, exclusive of the two-fold alliterative combinations, show excessive use of this device. Almost every page contains examples. Sermon two hundred and seventy, consisting of ten half-pages, has no less than fifteen examples. In the fifteenth sermon and second section four instances occur in ten successive lines of one half-page. To add to the artificiality of this figure Augustine often combines it with assonance, homoioteleuton, epanaphora, antistrophe and perfect parison, thus securing the true tone of sophistic oratory. He also shows a particular liking for setting it off in asyndetic phrases; sometimes changing the alliterative letter towards the end of the passage. When combined with dialektikon Augustine seems to employ it merely for the sake of concentrating all possible attention on the answer.

6. Assonance.

Assonance, or the succession of words ending in similar sounds, is a term almost synonymous with rhyme. It enters largely into verse, where the element of sound plays a more prominent part than in prose. Excessive use of this device renders style very trivial and artificial. Augustine employs it beyond the limits of good taste; often to the detriment of the more eloquent passages. Noteworthy among an abundance of examples are the following:

> Utitur ergo malis, non *secundum eorum pravam,* sed *secundum suam rectam voluntatem.* (214, 3)
>
> Ideo in *diebus istis dies agimus significantes* laborem praesentis saeculi, in jejuniis et observatione *conterentes animas nostras:* in diebus autem *venturis dies significamus* futuri saeculi, nondum ibi sumus. (217, 3)

Harmony of sound at the beginning and end of words is very common in the sermons:

> Et *multos novimus fratres nostros fructificantes* in gratia, in nomine Christi ex consensu ab invicem continere concupiscentiam carnis, non autem continere ab *invicem charitatem conjugalem.* (51, 21)

The following degenerates into a monotonous jingle:

Non vobis fumos vendant qui dicunt: Sancti sumus, non *portamus sarcinas vestras,* ideo vobis non communicamus. Majores isti portant *sarcinas divisionis, majores* portant *sarcinas praecisionis, sarcinas schismatis, sarcinas haeresis, sarcinas dissensionis, sarcinas animositatis, sarcinas falsorum testimoniorum, sarcinas calumniosarum criminationum.* (164, 10)

Hanc daemones non habent fidem, quae per dilectionem operatur; sed *soli servi Dei, soli sancti Dei, soli* fide filii Abrahae, soli filii dilectionis, filii promissionis; ideo dicta est "et charitas." (168, 2)

With interrogatio:

Non habebat ullam concupiscentiam Apostolus in carne sua, quam habere nollet; cui tamen *existenti, titillanti, suggerenti, sollicitanti, aestuanti, tentanti* non consentiret? (154, 3)

Another very common form in the sermons is assonance with asyndeton:

Et tamen ubi possumus, ubi datur locus, ubi conceditur, ubi *scimus, corripimus, objurgamus, anathematizamus, excommunicamus:* et tamen non corrigimus. (224, 3)

With paronomasia:

Hanc ineffabilem divinitatem apud se ipsam manentem, omnia in *novantem, creantem, recreantem, mittentem, revocantem, judicantem, liberantem;* hanc ergo Trinitatem ineffabilem simul novimus et inseparabilem. (52, 2)

In the following passage five remarkable instances occur which show to what excess Augustine carries the abuse of this figure. Added to the artificiality of sameness of sound at the end of successive words, the second example contains alliteration and paronomasia. The fourth example is highly alliterative. Two short clauses, with antistrophe at the close of the fourth, give the effect of a long pause, after mastering the preceding jingle of words:

aliud in *terram bonam,* et attulit *fructum centenum, sexagenum, tricenum.* Hodie *autem aliam parabolam* rursus Dominus de seminante narravit, qui seminavit *bonum semen* in agro suo. . . . . Exposuit autem etiam Dominus Jesus Christus istam parabolam: et boni seminis seminatorem se esse dixit, *seminatorem zizaniorum inimicum hominem diabolum* ostendit;

tempus messis, finem saeculi; *agrum suum, totum mundum.* . . . . Nostis autem illa tria hesterno die commemorata, ubi semen non profecit, viam, *loca saxosa, loca spinosa; ipsa* sunt *zizania.* . . . In rebus visibilibus *via via* est, *saxosa loca loca saxosa* sunt, *spinosa loca loca spinosa* sunt; quod sunt, hoc sunt; quia proprie nominantur. . . . *Via illa, loca illa saxosa, illa spinosa* christiani mali sunt, ipsi sunt et zizania. (73, 1, 2)

In the following period consisting of twenty words only six fail to ring to the musical assonance:

Hoc *Dominus Jesus:* considerate, *fratres* mei: hoc *Dominus Jesus* orare docuit *discipulos suos, illos magnos primos Apostolus suos, arietes nostros.* (58, 6)

Mixed assonance:

si *eloquentioribus, doctoribus, prudentioribus;* intueantur quanti oratores, quanti *periti, quanti philosophi* hujus *mundi* ab illis piscatoribus irretiti sint, ut ad salutem de profundo attraherentur; (51, 4)

Sic et vos, homines oves Dei, oves gregis Dei, nolite perturbari *temporalibus diversitatibus vestris,* quod alii in honore, alii sine honore, alii cum pecunia, alii praeter pecuniam, alii pulchri corpore, alii minus pulchri, alii aetate fessi, *alii* juvenes, *alii pueri, alli viri, alii* feminae: Deus omnibus aequaliter adest. (47, 30)

Three varieties of assonance in almost immediate succession:

invenire habet *conservum suum debitorem.* . . . Adeo *magnum mysterium figuratum* est, quando jussum est tabernaculum fabricari. . . . Inter *caetera vela cilicina jussa* sunt fieri, . . . Vis nosse omnia peccata contineri *numero isto septuagesimo septimo?* (83, 7)

Note the perfect symmetry of the clauses in this example and the effect of the musical parachesis:

Sed multum *hos oculos exteriores diligis, multum illum interiorem* negligis: detritum portas atque sauciatum. (88, 6)

Exceedingly exaggerated are the following:

Sed in hoc *mundo sancto, bono, reconciliato, salvato; imo salvando,* nunc autem spe salvato, . . . sed universa Ecclesia, universum corpus, cuncta membra per *officia propria distincta*

et distributa, sequantur Christum. . . . *Dura, persevera, tolera, porta* dilationem, et tulisti crucem. (96,9)

Quia ergo tetigit Dominum, *rigando, osculando, tergendo, ungendo* pedes ejus: (99, 2)

Audivimus nos *exhortantem Dominum nostrum, coelestem magistrum,* et *fidelissimum consiliarium, eumdem hortatorem,* est petamus, et datorem cum petimus. (105, 1)

Unusquisque habet horam, quando finiat viam. *Via, vita ista dicta* est: finisti istam vitam, finisti viam. (109, 4)

Capitulum Evangelii quod lectum est, fratres dilectissimi, purum oculum cordis inquirit. *Dominum enim nostrum Jesum Christum* aecepimus *secundum divinitatem* ad *condendam universam creaturam, secundum humanitatem* ad *reparandam lapsam creaturam.* (117, 1)

Another favorite form in which many instances occur, is with a long list of asyndetic adjectives:

Vides quia nondum transisti. Istas, inquam, istas *cogitationes terrenas, pulvereas, fumeas, vaporeas, carnales, mortales* nondum transisti. (301, 3)

The effect is increased in this example by the monotonous repetition of the possessive pronoun:

Non dico, fratres, quia potest aliquis vestrum exire et populum prohibere: hoc nec nos possumus: sed unusquisque in domo sua *filium suum, servum suum, amicum suum, vicinum suum, clientem suum, minorem suum.* (302, 19)

In the following enumeration of the martyrs' sufferings Augustine seems to gain emphasis by assonance:

Cogitate, fratres, quale fuit mitti homines per orbem terrarum, praedicare hominem mortuum resurrexisse, in coelum ascendisse; et pro ista praedicatione perpeti omnia quae insaniens mundus inferret, *damna, exsilia, vincula, tormenta, flammas, bestias, cruces, mortes.* (311, 2)

Cf. 110, 3; 105, 11; 99, 12; 100, 3; 91, 4; 90, 2; 88, 19; 52, 3; 51, 35; 50, 13; 227, 1; 216, 11; 181, 2; 177, 6; 169, 9.

Frequency of Assonance in the Sermons.[15]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Assonance
Genesis	5	46	56
Exodus	3	20	26
Psalms	1	21	47
Kings	2	12	9
Job	1	9	18
Psalms	22	138	145
Solomon	3	28	39
Ecclesiasticus	4	22	30
The Prophecies	9	103	121
Gospel of St. Matthew	44	324	354
Gospel of St. Mark	3	14	14
Gospel of St. Luke	19	93	91
Gospel of St. John	31	180	147
Acts of the Apostles	3	22	27
Epistles of St. Paul	28	200	190
Epistle of St. James	2	18	11
Epistles of St. John	3	21	19
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	38
De Calendis Januariis	2	7	5
In Epiphania Domini	6	17	25
In Quadragesima	7	26	39
In traditione Symboli	3	20	36
In Redditione Symboli	1	6	5
Ad competentes	1	8	12
De oratione Christi	1	2	4
De Passione Domini in Parasceve	1	5	6
In Vigiliis Paschae	5	8	12
In die Paschae	6	13	9
In diebus Paschalibus	29	125	140
In die Dominico octavarum Paschae	1	7	13
De monitis baptizatorum	1	2	2
In die quadragesimo Ascensionis Domini.	1	7	10
In die Ascensionis Domini	5	23	17
In vigiliis Pentecostes	1	7	7
In die Pentecostes	6	26	30
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	6
In Natali martyris Vincentii	2	5	5

[15] In this table columns one and two refer to the number of sermons and half-pages in each group. Column three indicates the frequency of assonance in the sermons.

	Sermons	Half-pages	Assonance
In festo martyris Vincentii	2	17	9
De Paulo apostolo	2	17	12
In Natali martyrum Perpetuae et Felicitatis	3	6	7
In Natali martyrum Massilitanorum	1	3	2
In Natali martyrum Mariani et Jacobi	1	7	9
In die Natali martyrum Casti et Aemelii	1	6	5
In Natali martyrum Protasii et Gervasii	1	5	4
In Natali S. J. Baptistae	7	47	34
De Baptismo parvulorum	1	18	21
In Natali apostolorum Petri et Pauli	5	38	40
In solemnitate et in Natali Machabaeorum	2	11	18
In solemnitate martyris Laurentii	1	11	13
In Natali martyris Laurentii	1	3	1
In solemnitate Laurentii martyris	2	7	3
In Natali martyrum Massae Candidae	1	8	6
In Decollatione beati J. Baptistae	2	6	8
In Natali Cypriani martyris	5	20	25
De Stephano martyre	11	32	25
In Natali martyrum	12	34	37
In Dedicatione Ecclesiae	3	11	10
In die Ordinationis suae	2	17	4
Sermones de diversis	23	192	175

Two thousand two hundred and thirty-three examples, exclusive of the many insignificant instances of two words ending in the same sound, show a fondness for this device exceeding all limits of moderation. This musical and poetical element of style was one of the prevailing excesses of the Asiatic and later of the sophist rhetors. Its artificial effect on the sermons would be unpardonable were Augustine a less forcible speaker. But with such a blend of originality, movement and life his too many deliberate assonances may be in a measure overlooked.

2136 Half-pages. Benedictine ed.

Figures of Sound	Times	
Paronomasia	1956	363 Sermons.
Parachesis	552	
Polyptoton	1807	
Onomatopoeia	102	
Alliteration	902	
Assonance	2233	

In the use of figures of sound Augustine shows more restraint in his Letters[16] than in the sermons. In the latter, paronomasia, parachesis, polyptoton, and alliteration occur five thousand two

[16] Cf. Sister Wilfrid, 264, 268.

hundred and seventeen times in two thousand one hundred and thirty-six half-pages of the Benedictine edition while in the former six hundred and forty-seven examples were noticed in two thousand and five pages of the Vienna Corpus, thus constituting a proportion of about eight to one. The nature and character of Augustine's correspondence necessarily demanded this restraint. These figures belong rather to enthusiastic pulpit oratory than to quiet correspondence.

The Greek Christian orators, St. Gregory Nazianzus,[17] St. Gregory of Nyssa[18] and St. John Chrysostom[19] show a particular fondness for these figures, but St. Basil is very restrained in their use. Since statistics are lacking on the works of the first three no accurate comparison can be made between their style and that of Augustine's. Campbell's study[20] of St. Basil shows a total of one hundred and eighty-four examples of paronomasia, parachesis, polyptoton, alliteration and assonance in five hundred and sixty-three half-pages of the Benedictine edition. Comparing this result with seven thousand four hundred and fifty instances of the same figures in Augustine's sermons, the proportion stands forty to one. Viewing the results as a whole this chapter is another strong proof of Augustine's sophistic tendencies and the lasting effect of his early training in the pagan schools of rhetoric.

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[17] Guignet, 197.
[18] Meridier, 161.
[19] Ameringer, 33-5.
[20] Campbell, 39 ff.

CHAPTER VII.

Figures of Dramatic Vivacity.

1. Interrogatio.

Interrogatio[1] consists in giving one's speech the interrogative form of expression, not for the sake of information but for effect. It is intended to produce a powerful impression of the truth of a subject, since it challenges the impossibility of contradiction. Thus Cicero[2] exclaims: "Quo usque tandem abutere, Catilina, patientia nostra? Quam diu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia? Nihilne te nocturnum praesidium Palati, nihil urbis vigiliae, nihil timor populi, nihil concursus bonorum omnium, nihil hic munitissimus habendi senatus locus, nihil horum ora vultusque moverunt? Patere tua consilia non sentis, constrictam jam horum omnium scientia teneri conjurationem tuam non vides? Quid proxima, quid superiore nocte egeris, ubi fueris, quos convocaveris, quid consili ceperis, quem nostrum ignorare arbitraris?"

Augustine can hardly be surpassed in the lavish use he makes of this device. He shows a particular liking for the single interrogatio, which tends to attract attention and to make his statements more vivid. Noteworthy are the following examples:

With cumulative effect:

> Ipsos ergo testes citabo. Responde mihi: Quare moriuntur, si omnes homines immortales nascuntur, et quoniam peccant, ideo moriuntur? Quid putatis dici potuisse? Quae aures ferant? Peccaverunt et ipsi. Ubi peccaverunt? Rogo te, quando peccaverunt? quomodo peccaverunt? Bonum et malum quid sit nesciunt. Peccatum accipiunt, qui praeceptum non capiunt? Proba mihi peccatores infantes: quod dixisti, vere quia oblitus es quod fuisti, proba mihi peccata infantium. An quia plorant, peccant? quia motibus quasi mutorum animalium, molestias repellunt, voluptates accipiunt, ideo peccant? Si motus isti peccata sunt, ampliores peccatores in Baptismo fiunt; quia cum baptizantur, vehementissime reluctantur. Quare illis in tanta reluctatione non imputatur peccatum, nisi quia nullum est adhuc voluntatis arbitrium? (165, 7)

[1] Quintilian, 9, 2, 6.

[2] Cat. I, 1.

Eight-fold with epanaphora and short clauses:

Quid Petrus? Nonne bonus pastor? Nonne et ipse animam pro ovibus posuit? Quid Paulus? Quid caeteri Apostoli? Quid eorum tempora consequentes beati episcopi martyres? Quid etiam sanctus iste Cyprianus? Nonne omnes pastores boni; non mercenarii, de quibus dicitur, "Amen dico vobis, perceperunt mercedem suam?" (138, 1)

The effect is increased in the following by the addition of ellipsis:

Videt homo insolita et miratur; unde est ipse homo qui miratur? ubi erat? unde processit? unde forma corporis? unde membrorum distinctio? unde habitus iste speciosus? de quibus primordiis? de quam contemptibilibus? (126, 4)

Equivalent to a positive assertion:

Quid autem volo? quid desidero? quid cupio? quare loquor? quare hic sedeo? quare vivo? nisi hac intentione, ut cum Christo simul vivamus? (17, 2)

A seven-fold series of long questions; with antonomasia, alliteration and polyptoton:

Quid ergo fiet de his quos lucrari cupit Ecclesia? Numquidnam correctis et ad eam ex quocumque errore venientibus spes falsa promittitur in remissione omnium peccatorum? Quis enim non convincitur dixisse verbum contra Spiritum sanctum, antequam Christianus vel catholicus fieret? Primo ipsi qui Pagani appellantur, multorum deorum falsorumque cultores et idolorum adoratores, cum dicunt Dominum Christum magicis artibus fecisse miracula; nonne istis sunt similes, qui eum dixerunt in principe daemoniorum ejecisse daemonia? Deinde cum quotidie nostram sanctificationem blasphemant, quid aliud blasphemant quam Spiritum sanctum? Quid Judaei, quid dixerunt de Domino unde iste exortus est sermo? nonne usque adhuc verbum contra Spiritum sanctum loquuntur, sic eum negantes esse in Christianis, sicut illi in Christo esse negaverunt? (71, 5)

The long rhetorical question crowded with detail occurs very frequently in the sermons:

Ubi ergo dormivit haec, non ut somno praefocaret, sed tamen ut posset ei mortuus supponi, et vivus auferri? An forte hoc est, quod ipsum sacramentum circumcisionis, quod apud Judaeos jam mortuum remanserat, quia totum de illo carna-

liter sentiebant: hoc ergo sacramentum circumcisionis, quod apud Judaeos non vivebat, qui occiderant Christum, qui omnium sacramentorum vita est; quoniam in illo vitaliter intelligitur, quod apud Judaeos visibiliter celebratur: hoc itaque sacramentum circumcisionis tanquam exanime corpus quidam Judaei volebant persuadere Gentilibus, qui Christo crediderant, sicut in Actibus Apostolorum scriptum est, dicentes non posse eos esse salvos, nisi fierent circumcisi? (10, 2)

With eleven-fold asyndeton:

Sed non est haec auri culpa et argenti. Fac enim misericordem aliquem invenisse thesaurum: nonne operante misericordia praebetur hospitalitas peregrinis, aluntur famelici, nudi vestiuntur, inopes adjuvantur, captivi redimuntur, construuntur ecclesiae, reficiuntur lassi, pacantur litigiosi, reparantur naufragi, curantur aegroti, corporales opes dispertiuntur in terra, spirituales reconduntur in coelo? (50, 7)

With antistrophe and apostrophe:

Ipsa est tota laudatio? Illa laudatio facta est dubitatio? Quid dicis, Joannes? cui dicis? quid dicis? (66, 3)

With metaphor:

Si in domibus vestris scorpiones essent aut aspides, quantum laboraretis, ut domus vestras purgaretis, et securi habitare possetis? Irascimini, et inveterantur irae in cordibus vestris, fiunt tot odia, tot trabes, tot scorpii, tot serpentes: et domum Dei, cor vestrum, purgare non vultis? (58, 8)

Four-fold with parison, epanaphora, homoioteleuton and alliteration:

Sed numquid perierunt, quando securitatem a Domino etiam de capillo acceperunt? Perit manus, ubi non perit pilus? Perit caput, ubi non perit capillus? Ubi non perit palpebra, perit oculus? (31, 2)

Asyndetic, with assonance and epanaphora:

Quid tu de carne tua tumultuaris? Quid delectationes stultas, temporales, fluxas, vanas, noxias, tumultuose suggeris, et eas quasi garrula mihi narras? (154, 12)

In an illustration:

Quid, si ista felicitas, quam exoptabas et petebas, et pro qua plorabas, praecipitaret te? Jamdudum loquebar de servo tuo,

nunc similitudinem accipe de filio tuo. Plorat ante te filius tuus parvus, ut eum leves in equum tuum: numquid audis? numquid exaudis? Durus es, an potius misericors? Quid est, dic mihi, quo consilio facis? Certe hoc consilium est charitatis, quis dubitet? (21, 8)

Cf. also: 23, 18; 31, 1; 32, 24; 17, 6, 7; 19, 6; 22, 9; 161, 10; 162, 1; 164, 6, 7; 169, 4, 16; 179, 6; 160, 4, 5; 161, 6; 61, 4, 7; 63, 3; 71, 21; 12, 3.

Frequency of Interrogatio in the Sermons.[3]

	Sermons	Half-pages	1	2	3	4	5	6	7	8	9
Sermons on Biblical texts taken from:											
Genesis	5	46	38	4	4	2	1	2			
Exodus	3	20	13	4	1			1			
Psalms	1	21	29	7	4		1				
Kings	2	12	5	3	1						
Job	1	9	10	1	1	1	1				
Psalms	22	138	181	52	23	6	2	1	3		
Solomon	3	28	36	7	4	1	1				
Ecclesiasticus	4	22	26	14	4	3					
The Prophecies	9	103	111	34	9	1	1				
Gospel of St. Matthew	44	324	395	130	33	12	7	1	1		
Gospel of St. Mark	3	14	30	9	1	2					
Gospel of St. Luke	19	93	122	47	12	5	3	3			
Gospel of St. John	31	180	242	80	25	8	1	2		3	
Acts of the Apostles	3	22	17	4	2	1					
Epistles of St. Paul	28	200	206	76	34	11	7		1		
Epistle of St. James	2	18	14	14	6		3				
Epistles of St. John	3	21	24	9	4			1			
Sermones de tempore:											
In Natali Domini nostri Jesu Christi	13	34	30	7		1	2	1			
De Calendis Januariis	2	7	9	3	2						
In Epiphania Domini	6	17	8	1			1	1			
In Quadragesima	7	26	22	6	1	1					
In traditione Symboli	3	20	8	1	2						
In Redditione Symboli	1	6	6	1				1			
Ad competentes	1	8	5								
De oratione Christi	1	2	4	1							
De Passione Domini in Parasceve	1	5	1	1							
In vigiliis Paschae	5	8	2		2						

[3] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The numbers heading the other columns indicate the degree of multiplicity in each case.

	Sermons	Half-pages	1	2	3	4	5	6	7	8	9
In die Paschae	6	13	17	3	4	1	1				
In diebus Paschalibus	29	125	149	38	14	2	2				
In die Dominico octavarum Paschae	1	7	6	3	1						
De monitis baptizatorum	1	2	1								
In die quadragesimo Ascensionis Domini	1	7	14	4	2						
In die Ascensionis Domini	5	23	24	3	3	1	1				
In vigiliis Pentecostes	1	7	4	2	1						
In die Pentecostes	6	26	18	6	2	1	1				
Sermones de sanctis:											
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	8	3	1						
In Natali martyris Vincentii	2	5	4	1		1	1				
In festo martyris Vincentii	2	17	24	4	7	1					
De Paulo apostolo	2	17	24	5		1					
In Natali martyrum Perpetuae et Felicitatis	3	6	2		3						
In Natali martyrum Massilitanorum	1	3	2								
In Natali martyrum Mariani et Jacobi	1	7	13	1			2				
In die Natali martyrum Casti et Aemelii	1	6	4								
In Natali martyrum Protasii et Gervasii	1	5	7	2							
In Natali S. J. Baptistae	7	47	72	20	13	3	1	1	1		
De Baptismo parvulorum	1	18	28	5	3	1					
In Natali apostolorum Petri et Pauli	5	38	62	12	7	4	1		1		
In solemnitate et in Natali Machabaeorum	2	11	13	8	1		1				
In solemnitate martyris Laurentii	1	11	16	6	4	2		1			
In Natali martyris Laurentii	1	3	2	1							
In solemnitate Laurentii martyris	2	7	8	2	2	1					
In Natali martyrum Massae Candidae	1	8	17	3	2						
In Decollatione beati S. J. Baptistae	2	6	7	3							
In Natali Cypriani martyris	5	20	20	13	3	1	1		1		
De Stephano martyre	11	32	30	12	1		2				
In Natali martyrum	12	34	57	12	2	3	1				
In Dedicatione Ecclesiae	3	11	7	5							
In die Ordinationis suae	2	17	8	3	1						
Sermones de diversis	23	192	211	75	20	9	3	3	1		

The following is a more condensed summary:

1	2	3	4	5	6	7	8
2473	771	272	87	49	19	9	3

These statistics show that of all the devices of oratory, interrogatio forms the most prominent feature in the sermons. It adds an uncommon force and spirit to Augustine's discourse. He seems, as it were, to hold converse with his auditors and urge them to attention by the answers he leads them to expect. In the cumulation of questions Augustine often attains a grand climax equal in elegance to the most fervid passages of Cicero. The large number of single rhetorical questions, two thousand four hundred and seventy-three examples, which Augustine uses in the sermons are merely effective little deviations from the ordinary declarative form, to work on the feelings of his hearers and arouse their sympathy; for it is by sympathy that he disposes them to feel as he does. About one third of the entire number is found in multiplex form, more than half of which occur in the two-fold type. Thus it is evident that Augustine likes a certain degree of simplicity even in the florid style.

2. Asyndeton.

Asyndeton,[4] or the omission of connecting particles, represents either the quickness of an action or the haste and eagerness of the speaker. The force and emphasis which it gives to discourse is well illustrated in the exordium to Cicero's[5] Second Catilinian, where the celerity gained by the asyndetic omissions is expressive of the flight of Catiline: "Tandem aliquando, Quirites, L. Catilinam, furentem audacia, scelus anhelantem, pestem patriae nefarie molientem, vobis atque huic urbi ferro flammaque minitantem ex urbe vel ejecimus vel emisimus vel ipsum egredientem verbis prosecuti sumus. Abiit, excessit, evasit, erupit."

By this device Augustine secures a closer connection between the various elements enumerated and a quicker and easier succession of thought. The following are noteworthy examples:

Fourteen-fold:

> Sic et Dominus manens Deus, manens Verbum, manens sapientia, manens virtus divina, manens in gubernatione coelorum, manens in administratione terrarum, implens Angelos,

[4] Quintilian, 9, 3, 51.

[5] Cat. II, 1.

totus ubique, totus in mundo, totus in Patriarchis, totus in Prophetis, totus in omnibus sanctis, totus in utero Virginis, ad induendam carnem, ad conjungendam sibi tanquam sponsam, ut procederet de thalamo suo sponsus, ut desponsaret Ecclesiam virginem castam. (264, 4)

Notice the effect of assonance in the following:

Flagella, vincula, contumeliae, sputa, spinea, corona, vinum fellitum, in spongia acetum, in insultationes, opprobria, postremo ipsa crux, in ligno membra sacra pendentia, quid nobis significant, nisi tempus quod agimus, tempus moeroris, tempus mortalitatis, tempus tentationis? (254, 5)

Da mihi hominem latronem, sceleratum, fornicatorem, maleficum, sacrilegum, omnibus vitiis inquinatum, omnibus flagitiis seu facinoribus obrutum, qui non velit beate vivere. (231, 4)

With clause epanaphora:

Omnia quae gesta sunt, ut salubre aliquid audiremus, ut miracula fierent, ut Dominus noster nasceretur, esuriret et sitiret, comprehenderetur, contumeliis afficeretur, vapularet, crucifigerétur, moreretur, sepeliretur, resurget, in coelum ascenderet, omnia transierunt; et cum praedicantur, fidei nostrae actiones quaedam temporales et transitoriae praedicantur. (362, 7)

Eight followed by four asyndetic omissions:

Manducabant et bibebant, emebant, vendebant, plantabant, aedificabant, perjuriis vacabant, mendaciis, ebrietatibus, facinoribus, corruptionibus; haec erat Ninive. Attende modo Ninive: plangunt, dolent, contristantur, in cilicio et cinere, et jejuniis et orationibus. (361, 20)

With antistrophe and parison:

Postremo prensus est, vinctus est, verberatus est, spinis coronatus est, alapis caesus est, sputis illitus, ligno suspensus, occisus, lancea percussus, sepultus ressurexit: adhuc transit. (349, 6)

In an illustration:

Terram malam non vis, segetem malam non vis utique, sed bonam; arborem bonam, equum bonum; servum bonum; amicum bonum, filium bonum, uxorem bonam. Et quid haec magna commemoro: quandoquidem vestem ipsam malam non

vis habere, sed bonam; caligam postremo ipsam non vis nisi bonam? Aut da mihi aliquid te velle quid malum est, nec te velle aliquid bonum. Puto, villam non vis, sed bonam; solam animam malam vis? (232, 8)

Note the effect of parison and homoioteleuton in the following:

Currite ad eum, et convertimini; ille est enim qui convertit aversos, prosequitur fugitivos, invenit perditos, humiliat superbos, pascit famelicos, solvit compeditos, illuminat caecos, purgat immundos, recreat fatigatos, suscitat mortuos, atque nequitiae spiritibus possessos et captos eripit. (216, 11)

With phrase epanaphora:

Scimus, fratres, et fide firmissima retinemus, semel Christum mortuum esse pro nobis; pro peccatoribus justum, pro servis Dominum, pro captivis liberum, pro aegrotis medicum, pro miseris beatum, pro egenis opulentum, pro perditis quaesitorem, pro venditis redemptorem, pro grege pastorem, et quod est omnibus mirabilius, pro creatura creatorem: servantem tamen quod semper est, tradentem quod factus est: Deum latentem, hominem apparentem; virtute vivificantem, infirmitate morientem, divinitate immutabilem, carne passibilem: (220, 1)

Additional rapidity of movement is added when asyndeton is used with a series of imperatives:

Non ibi dicetur: Surge, labora, vesti servos, vesti te ipsam, ornare purpura, da escas famulis, attende ne lucerna exstinguatur, sollicita esto, surge de noctibus, aperi pauperi manum, trajice de colo in fusum. (37, 30)

Note apostrophe and paronomasia in the following:

Descende, Petre; requiescere cupiebas in monte; descende, praedica verbum, insta opportune, importune, argue, hortare, increpa, cum omni longanimitate et doctrina. (78, 6)

Cf. also: 241, 2; 243, 3; 216, 11; 169, 16; 10, 5; 170, 11; 169, 8; 171, 5; 159, 6; 154, 3; 88, 6; 259, 4; 175, 3, 4; 177, 6; 150, 10; 110, 3; 112, 6; 127, 3, 15; 131, 4; 136, 3; 138, 8; 145, 3.

Frequency of Asyndeton in the Sermons.[6]

Sermons on Biblical texts taken from:	Sermons	Half-pages	2	3	4	5	6	7	8	9	10	11	12	13	14	Asyndeton followed by Asyndeton
Genesis	5	46	7	3	1	1		1								2
Exodus	3	20	2	6	1		1	1								2
Psalms	1	21	7	3	1	2										3
Kings	2	12	2													1
Job	1	9		1												
Psalms	22	138	66	27	13	7	3								1	19
Solomon	3	28	9	3	2		2	1	1							1
Ecclesiasticus	4	22	12	2	3	1		1								2
The Prophecies	9	103	33	9	9	7	1				1					4
Gospel of St. Matthew	44	324	136	70	28	6	5	3			1					12
Gospel of St. Mark	3	14	3	4					1							
Gospel of St. Luke	19	93	41	13	7	4				1						
Gospel of St. John	31	180	63	25	21	10	3	2		1						5
Acts of the Apostles	3	22	11	1	1											
Epistles of St. Paul	28	200	100	50	19	9	3		1	2						15
Epistle of St. James	2	18	8	1	4	2	1									2
Epistles of St. John	3	21	6	6	4											2

[6] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The numbers heading the other columns indicate the degree of multiplicity in each case.

Sermones de tempore:																
In Natali Domini nostri J. Christi..	13	34	8	4						1					3	
De Calendis Januariis.....	2	7	5	3	1	1									1	
In Epiphania Domini.....	6	17	4													
In Quadragesima.....	7	26	9	2	6										1	
In traditione Symboli.....	3	20	9	4	2		1								2	
In Redditione Symboli.....	1	6	2	3	1											
Ad competentes.....	1	8	4	2	1					1					3	
De oratione Christi.....	1	2	1													
In Vigiliis Paschae.....	5	8	3						1						1	
In die Paschae.....	6	13	5	1	1	1									1	
In diebus Paschalibus	29	125	56	24	14	2	4	1	1		1		1		6	
In die Dominico octavarum Paschae.	1	7	2	2		1									3	
De monitis baptizatorum.....	1	2	1													
In die quadragesimo Ascensionis Domini	1	7	4	2	2	1									1	
In die Ascensionis Domini.....	5	3	2	6	2	2	1							1	1	
In vigiliis Pentecostes.....	1	7	4													
In die Pentecostes.....	6	26	12	6	1	2							1			
Sermones de sanctis:																
In Natali martyrum Fructuosi episcopi, augurii diaconorum.....	1	7	3	3	1	1									1	
In Natali martyris Vincentii.....	2	5	3			1	1	1								
In festo Vincentii.....	2	17	5	4	3		1									
De Paulo apostolo.....	2	17	5	2	2	1									2	

	Sermons	Half-pages	2	3	4	5	6	7	8	9	10	11	12	13	14	Asyndeton followed by Asyndeton
In Natali martyrum Perpetuae et Felicitatis	3	6		1		1										
In Natali Mariani et Jacobi	1	7	3	2	1	1										1
In die Natali Casti et Aemelii	1	6	2	1												1
In Natali martyrum Protasii et Gervasii	1	5	3	1					1							1
In Natali S. J. Baptistae	7	47	18	5	2	1	1									1
De Baptismo parvulorum	1	18	5	1												
In Natali apostolorum Petri et Pauli	5	38	20	12	1	2	1			1						
In solemnitate et in Natali Machabaeorum	2	11	8	1	2	2										
In solemnitate Laurentii	1	11	8	1	2	1	1	1								1
In Natali Laurentii	1	3	2				1									1
In solemnitate Laurentii	2	7	3			1		1								
In Natali Massae Candidae	1	8	3													
In Decollatione J. Baptistae	2	6	1													
In Natali Cypriani martyris	5	20	7	10	4	1	1	4								
De Stephano martyre	11	32	17	2	2	2	1	1								
In Natali martyrum	12	34	14	9	3	3	2									2
In Dedicatione Ecclesiae	3	11	9	1	2	2										
In die Ordinationis suae	2	17	3	1			1								1	
Sermones de diversis	23	192	64	34	14	7	3	2	3		1	1				10

In the following table the numbers above the line indicate the multiplicity of asyndetic omissions:

2	3	4	5	6	7	8	9	10	11	12	13	14
843	374	184	86	38	20	10	7	4	1	2		3

In the beginning of this study a record of single asyndetic omissions was kept, but the difficulty in determining rhetorical effect in every case rendered it impossible to give accurate statistics. One hundred and three instances were noticed in the sermons on the Psalms and eighty-eight in those taken from the Prophecies. Of asyndeton in its multiplex character Augustine makes a liberal use, one thousand five hundred and seventy-two examples altogether. He discards all particles of connection which neither aid the thought nor add force; hence that variety and compactness of style which he secures for several passages in the sermons. Wherever he uses this figure with a long series of members the same variety and flexibility of language may be noticed.

3. Polysyndeton.

Polysyndeton,[7] or the redundance of conjunctions is a figure by which thought and language are invigorated. It adds weight and gravity to expression and gives greater opportunity to the hearers to reflect on every part distinctly. A good exemplification is found in the third Georgic: "tectumque Laremque Armaque Amyclaeumque canem Cressamque pharetram."[8] It occurs again and again in Cicero's[9] orations e. g., "hunc tu civem ferro et armis et exercitus terrore et consulum scelere et audacissimorum hominum minis, servorum dilectu, obsessione templorum, occupatione fori, oppressione curiae domo et patria."

Only instances of three or more successive copulative or disjunctive particles have been considered in this study. The following examples are noteworthy:

Thirteen-fold with interrogatio and parachesis:

> Nonne *et* pecoris, *et* piscis, *et* volatilis, *et* angeli, *et* coeli, *et* terrae, *et* siderum, *et* solis, *et* lunae, *et* omnium supra infra*que* conditorum *et* temperatorum, imorum *atque* summorum omnium artifex Deus? (24, 3)

[7] Quintilian, 9, 3, 51.
[8] Georg. III, 344-5.
[9] Cic. de dom. 3, 5.

Ten-fold:

Dixerunt in illam multi *et* multa, *et* magna, et gravia, *et* vera; *et* poetae *et* historici *et* oratores *et* philosophi, *et* omne litterarum *et* professionum genus multa dixit in avaritiam. (177, 1)

Eight-fold:

Ille enim nocere potest *aut* villae tuae, *aut* pecori tuo, *aut* domui tuae, *aut* servo tuo, *aut* ancillae tuae, *aut* filio tuo, *aut* conjugi tuae; *aut*, ut multum, si ille data fuerit potestas carni tuae? (56, 14)

Four examples in succession:

Creator *et* Pater, *et* Filius, *et* Spiritus sanctus. Pastor *et* vitae dator, *et* Pater, *et* Filius, *et* Spiritus sanctus. Cibus *et* panis aeternus, *et* Pater, *et* Filius, *et* Spiritus sanctus. Disce, *et* doce; vive, *et* pasce. (105, 4)

Seven examples on two half-pages of the Benedictine edition:

Neque enim *et* illi Spiritui sancto maledixerunt, *aut* non eum esse dicentes, *aut* esse quidem, *sed* Deum non esse, *sed* esse creaturam; *aut* ad daemones ejiciendos nihil valere; . . . Ac per hoc *et* Judaei *et* quicumque haeretici Spiritum sanctum confitentur, *sed* eum negant esse in Christi corpore, . . . Manifestum est igitur, *et* a Paganis, *et* a Judaeis, *et* ab haereticis blasphemari Spiritum sanctum . . . utique *aut* ex Paganis, *aut* ex Judaeis, *aut* ex haereticis in gratiam Christi pacemque venerunt: . . . inaniter promittitur *et* praedicatur hominibus, ut convertantur ad Deum, *et* sive in Baptismo *sive* in Ecclesia pacem remissionemque accipiant peccatorum . . . qualia sunt *vel* adulteria, *vel* homicidia, *vel* ipsa discessio, *sive* omni modo a nomine christiano, *sive* a catholica Ecclesia. . . . *Sive* ergo sit ille Paganus, *sive* Judaeus, *sive* Christianus, *sive* ex Judaeis *vel* Christianis haereticus, *sive* quodlibet aliud habeat nomen erroris, non dictum est, Ille aut ille; sed, "Qui dixerit verbum contra Spiritum sanctum," id est, blasphemaverit Spiritum sanctum, "non remittetur ei, neque in hoc saeculo, neque in futuro." (71, 5, 6, 7)

With negative-positive arsis, alliteration, assonance and polyptoton:

Credimus enim in Spiritum sanctum, de Patre procedentem, nec tamen filium: super Filium manentem, *nec* Filii patrem: de Filii accipientem, *nec* tamen Filii filium: *sed* Spiritum

Patris *et* Filii, Spiritum sanctum *et* ipsum Deum. . . . Nec tamen Pater *et* Filius *et* Spiritus sanctus tres dii, *sed* unus Deus. Ita ut non sit ipse Pater qui Filius, *nec* Filius sit qui Pater, *nec* Spiritus sanctus sit *aut* Pater *aut* Filius: *sed* Pater Filii Pater *et* Filius Patris Filius, *et* Spiritus sanctus Patris *et* Filius Spiritus: *et* singulus quisque Deus, *et* ipsa Trinitas unus Deus. (214, 10)

Six-fold, with homoioteleuton:

quaero qua ad te transeat quasi vehiculum sonum; et assumo sonum, et quasi impono intellectum, et profero, et produco, et doceo et non amitto. (28, 5)

With antistrophe, alliteration and parison:

et transit tribulatio, *et* venit tribulatio. *Et* rident homines, *et* plorant homines: *et* quod rident homines, plorandum est. (31, 4)

Alternating polysyndeton:

Non enim hoc virgines debent audire, *et* maritatae non debent; *aut* viduae debent, *et* nuptae non debent: *aut* monachi debent, *et* conjugati non debent; *aut* clerici debent, *et* laici non debent: (96, 9)

In a negative answer with dialektikon:

Quae sunt coinquinationes carnis? Non ubi casu transit homo, *et* tangit aliquid *aut* pede, *aut* etiam facie; *aut* si contingat homini labi pede, *et* ita cadere, ut in lutum, *aut* in coenum veniat, coinquinata est facies. (45, 8)

With isocolon:

Ipse ergo Dominus Jesus Christus *et* ibi est, *et* nobiscum est; *et* cum Patre est, *et* in nobis est; *et* ab illo non recedit, *et* nos non deserit: *et* orare docet, ut magister; *et* cum Patre exaudit, ut Filius. (245, 4)

Cf. also in general: 8, 12; 18, 3; 20, 2; 21, 2, 4; 184, 1; 187, 2, 3; 190, 4; 202, 2; 205, 1, 3; 152, 8, 9; 126, 11; 105, 4; 93, 8.

Frequency of Polysyndeton in the Sermons.[10]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Copulative	Disjunctive	Mixed
Genesis	5	46	6	1	12
Exodus	3	20		2	3
Psalms	1	21	3	2	2
Job	1	9		1	4
Psalms	22	138	16	4	31
Solomon	3	28	2		1
Ecclesiasticus	4	22	5	1	1
The Prophecies	9	103	16	4	17
Gospel of St. Matthew	44	324	50	11	51
Gospel of St. Mark	3	14	1	1	1
Gospel of St. Luke	19	93	20		17
Gospel of St. John	31	180	22	3	25
Acts of the Apostles	3	22	5	1	1
Epistles of St. Paul	28	200	24	7	30
Epistle of St. James	2	18	2	1	3
Epistles of St. John	3	21	4	3	3
Sermones de tempore:					
In Natali Domini nostri J. Christi	13	34	6		6
De Calendis Januariis	2	7		1	
In Epiphania Domini	6	17	4		5
In Quadragesima	7	26	6		8
In traditione Symboli	3	20	6	1	8
In Redditione Symboli	1	6	1	2	2
Ad competentes	1	8	2	1	4
De oratione Christi	1	2	1		1
De Passione Domini in Parasceve	1	5			1
In die Paschae	6	13	3		
In diebus Paschalibus	29	125	36	3	22
In die Dominico octavarum Paschae	1	7	1		2
In die quadragesimo Ascensionis Domini	1	7		1	2
In die Ascensionis Domini	5	23	1	2	1
In vigiliis Pentecostes	1	7	2		1
In die Pentecostes	6	26	4	2	4
Sermones de sanctis:					
In Natali martyris Vincentii	2	5			1
In festo martyris Vincentii	2	17	3	1	5

[10] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The other columns indicate the frequency of polysyndeton in the sermons according to the respective headings.

	Sermons	Half-pages	Copulative	Disjunctive	Mixed
De Paulo apostolo	2	17	1		1
In Natali martyrum Perpetuae et Felicitatis	3	6	1		1
In Natali martyrum Mariani et Jacobi	1	7		1	
In Natali martyrum Protasii et Gervasii	1	5	1		
In Natali S. J. Baptistae	7	47	7	3	4
De Baptismo parvulorum	1	18	1	2	4
In Natali Petri et Pauli	5	38	4		3
In solemnitate et in Natali Machabaeorum	2	11			1
In solemnitate martyris Laurentii	1	11	1	1	3
In solemnitate martyris Laurentii	2	7			1
In Natali martyrum Massae Candidae	1	8	1		
In Decollatione beati J. Baptistae	2	6	1		1
In Natali Cypriani martyris	5	20	5		4
De Stephano martyre	11	32			1
In Natali martyrum	12	34	3		2
In Dedicatione Ecclesiae	3	11		1	
In die Ordinationis suae	2	17			1
Sermones de diversis	23	192	16	5	23

The total six hundred and eighty-eight instances, exclusive of the two-fold type, which is strewn on every page, is remarkably large. The repetition of the conjunction adds to the strength of the particulars enumerated by Augustine and gives deliberateness, dignity and close connection to thought. Instances where a large number of members follow in a series, forming a kind of gradation or climax, are particularly emphatic. Fourteen successive particles are the highest number found in such examples.

4. Apostrophe.

Apostrophe,[11] as indicated in the derivation of the word, is the turning away from the ordinary course of thought in which a person or thing is spoken of to address it directly. If the object addressed is inanimate this figure also includes personification. The emphasis obtained by this device results from the fact that an absent character or object is conceived so vividly that it becomes, as it were, visible to the senses. Cicero affords a remarkable example of this figure in his oration for Milo,[12] where he addresses the great patriots who had shed their blood for the state: "vos,

[11] Quintilian 9, 2, 38.

[12] Pro Milone 37.

vos appello, fortissimi viri, qui multum pro re publica sanguinem effudistis." And in the First Catilinian:[13] "Tu, Juppiter, qui isdem quibus haec urbs auspiciis a Romulo es constitutus, quem Statorem huius urbis atque imperi vere nominamus, hunc et huius socios a tuis ceterisque templis, a tectis urbis ac moenibus, a vita fortunisque civium omnium arcebis, et homines bonorum inimicos, hostis patriae, latrones Italiae, scelerum foedere inter se ac nefaria societate conjunctos, aeternis suppliciis vivos mortuosque mactabis." Turning to the judges in his oration against Verres Cicero[14] says: "Per deos immortalis! quo tandem animo sedetis, judices, aut haec quemadmodum auditis? Utrum ego desipio et plus quam satis est doleo tanta calamitate miseriaque sociorum, an vos quoque hic acerbissimus innocentium cruciatus et maeror pari sensu doloris adficit"?

Augustine furnishes many excellent examples demonstrating the dramatic effect of this figure. Noteworthy are the following:

With a play on words:

> Audiamus Apostolum judicantem terram: "Non sic pugno," inquit, "tanquam aerem caedens; sed castigo corpus meum, et in servitutem redigo, ne forte aliis praedicans ipse reprobus efficiar." Audi ergo, terra, judicantem terram; et judica terram, ne sis terra. (13, 1)

His apostrophes to the Creator are full of pathos, note the following:

> Breviter quaeramus pupillum: quia in paupere requirendo fatigati sumus. Domine Jesu, pupillum quaero; fatigatus quaero: cito responde, ut inveniam. (14, 10)
>
> Veni ergo, Domine, fac claves, aperi, ut intelligamus. (116, 5)
>
> Veritas dicit, Deus dicit, judex dicit: "Amen dico vobis, descendit justificatus de templo publicanus ille, magis quam ille pharisaeus." Dic, Domine, causam. (115, 2)
>
> O Domine Deus meus, O Domine Deus noster, ut veniamus ad te, fac nos beatos de te. (113, 6)

Very effective is the following where the same example is repeated after a short interval:

> Expone, Apostole. Multi enim quod nolunt facere, nolunt intelligere. Expone, Apostole: (85, 4)

[13] Cat. I, 13.

[14] Ver. V, 123.

With rhetorical question and metaphor:

Si missae sunt oves in medio luporum, quare trepidas ire, Anania, ad eum qui jam non est lupus? Lupum timebas: (175, 8)

Other good examples with interrogatio occur in the following passages: 183, 4, 8, 14; 304, 3; 47, 6; 168, 7; 169, 15; 19, 5; 20, 4; 154, 10.

Metaphorical apostrophe:

Dic, praedica: praedica Christum, dissemina, o bone aries, jamdudum lupus. (116, 7)

With personification:

Eia arbor infructuosa, non derideas, quia parcitur tibi: dilata est securis, noli esse secura; veniet, et amputaberis. (110, 4)

Audite me, grana sancta, quae hic esse non dubito; nam si dubito, nec ipse granum ero: audite, inquam, me; imo audite primum granum per me. (305, 2)

With anadiplosis:

Oblitus es, Petre? Oblitus es, (183, 14)

Fige genu in hac vinea, o fortis operarie: fige, inquam, genu in opere hujus vineae, fortissime operarie. (49, 11)

Veni, Domini; veni, Redemptor, veni. (134, 4)

Introduced by anadiplosis and followed by epidiorthosis:

Veni, veni pauper, esuriens publicane: imo ibi sta, ubi stas. (290, 6)

With antonomasia:

O bone Mercator, eme nos. (130, 2)

Two in immediate succession:

Quid dicis, Domine? . . . Quid dicis Apostole? (82, 8)

Expressing indignation:

O male dilator, o crastini male appetitor, audi Dominum dicentem, audi Scripturam sanctam praedicentem. (40, 5)

Noli ergo mirari, o venumdate sub peccato, si tibi dominetur cui es venumdatus. (30, 1)

O mali, o pessimi: aut vigilabatis, et custodire debuistis; aut dormiebatis, et quid sit factum nescitis. (44, 7)

O haeretice, credis quod in coelo non vides, negas quod in terra vides. (47, 19)

Cf. also in general: 78, 3; 65, 7; 154, 17; 155, 3; 169, 7; 85, 4; 92, 2; 95, 4; 99, 6; 100, 4; 107, 6; 88, 22; 124, 3; 125, 11; 128, 4; 73, 3; 46, 31; 49, 11; 14, 2.

Frequency of Apostrophe in the Sermons.[15]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Apostrophe
Psalms	22	138	13
Solomon	3	28	1
Ecclesiasticus	4	22	3
The Prophecies	9	103	18
Gospel of St. Matthew	44	324	22
Gospel of St. Mark	3	14	5
Gospel of St. Luke	19	93	13
Gospel of St. John	31	180	28
Acts of the Apostles	3	22	2
Epistles of St. Paul	28	200	27
Epistles of St. John	3	21	8
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	5
In Redditione Symboli	3	20	1
In die Paschae	6	13	2
In diebus Paschalibus	29	125	15
In die quadragesimo Ascensionis Domini	1	7	1
In die Ascensionis Domini	5	23	2
In vigiliis Pentecostes	1	7	1
In die Pentecostes	6	26	3
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1
De Paulo apostolo	2	17	2
In Natali martyrum Mariani et Jacobi	1	7	2
In Natali martyrum Casti et Aemelii	1	6	1
In Natali S. J. Baptistae	7	47	9
De Baptismo parvulorum	1	18	1
In Natali apostolorum Petri et Pauli	5	38	13
In solemnitate et in Natali Machabaeorum	2	11	1
In solemnitate martyris Laurentii	1	11	2
In solemnitate martyris Laurentii	1	3	2
In Natali martyrum Massae Candidae	1	8	1
De Stephano martyre	11	32	3
In Natali martyrum	12	34	5
Sermones de diversis	23	192	16

[15] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column thre indicates the frequency of apostrophe in the sermons.

Two hundred and twenty-nine examples scattered over the sermons, show no restraint in the use of this dramatic ornament of composition. Of these two hundred and twenty-nine instances, one hundred and forty are found in the sermons on Biblical texts; thirty in the "sermones de tempore," forty-three in the "sermones de sanctis," and sixteen in the "sermones de diversis." Augustine apostrophizes nature animate and inanimate in a manner full of pathos and eloquence. His glowing imagination was particularly fitted for such a bold figure of discourse; hence the most impassioned instances occur in the sermons.

5. Exclamatio.

Exclamatio [16] consists in expressing a thought by some abrupt, reversed or elliptical construction. It expresses the strongest passions or emotions in vehement language. Cicero's [17] orations abound with illustrations of this figure e. g., "O tempora! O mores! Senatus haec intellegit, consul videt; hic tamen vivit." And in his speech against Verres: [18] "Huncine hominem, hancine impudentiam, judices, hanc audaciam! civitatibus pro numero militum pecuniarum summas discribere, certum pretium, sescenos nummos, nautarum missionis constituere!"

Augustine's exclamations dispose his auditors to sympathize with his dispositions and to feel as he does. The following are noteworthy examples:

With prosopopoeia and optatio:

Quia noverat Deus superbiam tuam: noverat quia dicebas, O si sit qui doceat! o si sit qui mihi ostendat! (26, 9)

Paradoxical:

Humilitas excelsa, et ebrietas sobria! (34, 2)
O mira dementia! (12, 11)
O saevitia misericors! (279, 4)

Combined with interrogatio:

Quanta verba, imo quantas voces facit verbum corde conceptum! (288, 4)
O quanto major tibi et melior conscientia erit, si servaveris in coelo! (38, 8)

[16] Cicero de orat. III, 54, 207.
[17] Cat. I, 1.
[18] Verr. V, 25, 62.

O terrae motum, ubi sic terra mota est, ut etiam mutaret locum! (13, 5)

With sentence epanaphora and antistrophe:

Si autem tales homines perveniant ad viam, et teneant viam, o quanta securitas est, quia et bene ambulant, et non errant! Si autem non tenent viam, quantumvis bene ambulent, heu quam dolendum est! (141, 4)

Very emphatic is the following with alliteration and polyptoton:

O vanitas vendens vanitatem vanitati! (44, 7)

Two-fold with metaphor:

Quanto vos beatiores estis modo! quam securi discitis, quam tuti, quicumque adhuc parvuli estis in nido fidei, et spiritualem escam accipitis! (51, 6)

With comparison:

Sed o si homines quomodo desiderant mercedem, sic opus mercedis non recusarent! (53, 1)

Ironical:

Et inepti homines gratulantur plurimis natalitiis, tam suis, quam filiorum suorum. O virum prudentem! Si tibi vinum minuatur in utre, tristaris: dies perdis, et gaudes? (84, 2)

With anastrophe:

O si haberet quod diceret, diceret mihi! (117, 7)

Expressing indignation, contempt, wonder, horror, joy and sorrow:

O irasci! o indignari! (4, 21)
O densas tenebras ista facientium, talia concupiscentium! (8, 10)
Quam pulchra res fides! (9, 16)
O importuna caecitas haereticorum! (12, 9)
Vae hominibus bonum male accipientibus! (266, 7)
O infelix infirmitas! (30, 8)
Horrenda blasphemia! (140, 4)
O vita dulcis! (153, 10)
O amare, o ire, o sibi perire, o ad Deum pervenire! (159, 8)
O humana natura! (155, 13)

Three in almost immediate succession:

O terror, o tremor! . . . O venenum, quod non curatur nisi

veneno! . . . O antidotum, quod quasi de serpente conficitur, et propterea theriacum noncupatur! (163, 8)

Three in succession:

O felix illic Alleluia! o secura! o sine adversario! (256, 3)

Quanta dicit de Christo, quam praeclara! quam excelsa! quam digna! (293, 6)

Four-fold, paradoxical:

O virum putrem et integrum! o foedum et pulchrum! o vulneratum et sanum! o in stercore sedentem, et in coelo regnantum! (343, 10)

Cf. also in general: 40, 7; 317, 5; 344, 5; 358, 1; 73, 3; 86, 12; 117, 7; 136, 4, 5; 82, 13; 24, 2; 25, 8; 15, 9; 14, 9.

Frequency of Exclamatio in the Sermons.[19]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Exclamatio
Genesis	5	46	4
Exodus	3	20	1
Psalms	1	21	3
Job	1	9	2
Psalms	22	138	17
Solomon	3	28	2
Ecclesiasticus	4	22	2
The Prophecies	9	103	8
Gospel of St. Matthew	44	324	22
Gospel of St. Mark	3	14	1
Gospel of St. Luke	19	93	9
Gospel of St. John	31	180	16
Epistles of St. Paul	28	200	11
Epistle of St. James	2	18	1
Epistles of St. John	3	21	2
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	1
De Passione Domini in Parasceve	1	5	1
In die Paschae	6	13	2
In diebus Paschalibus	29	125	9
In die Ascensionis Domini	5	23	1
In vigiliis Pentecostes	1	7	1
In die Pentecostes	6	26	1

[19] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of exclamatio in the sermons.

Sermones de sanctis:	Sermons	Half-pages	Exclamatio
De Paulo apostolo	2	17	1
In Natali Mariani et Jacobi	1	7	1
In Natali martyrum Protasii et Gervasii.	1	5	1
In Natali S. J. Baptistae	7	47	10
De Baptismo parvulorum	1	18	1
In Natali apostolorum Petri et Pauli	5	38	2
In solemnitate et in Nat. Machabaeorum.	2	11	3
In Natali martyris Laurentii	1	3	1
In solemnitate martyris Laurentii	2	7	1
In Decollatione beati J. Baptistae	2	6	1
In Natali Cypriani martyris	5	20	2
De Stephano martyre	11	32	5
In Natali martyrum	12	34	4
Sermones de diversis	23	192	18

One hundred and sixty-eight examples found in the sermons show no excess in the use of this device. Thirty instances found with interrogatio are a little far-fetched but nevertheless effective. The examples combined with optatio, prosopopoeia, metaphor, comparison, oxymoron, irony, alliteration and polyptoton show the highest rhetorical skill.

6. Litotes.

Litotes [20] or the affirming of a statement by denying its opposite, derives its rhetorical force from the use of the double negative. Cicero's [21] first oration against Catiline contains the following excellent illustration: "Ac jam illa omitto—neque enim sunt aut obscura aut non multa commissa postea—quotiens tu me designatum, quotiens vero consulem interficere conatus est!"

Augustine uses this figure with great rhetorical skill and with a fairly large variety in the choice of his negations. The following examples are noteworthy:

Litotes followed by litotes:

> non est magnum quod seminavit; quia non magnam segetem messuit. Temporale est quod accepit, non deficientem farinam, nec diminutum oleum, quousque daret Deus Pluviam super terram . . . Quomodo illa per illos dies non defecerunt, sic ille non deficiet in aeternum. (11, 3)

> Non siluit per Patriarchas, non siluit per os carnis suae: et modo si sileret, Scriptura non loqueretur. Lector ascendit, et ipse non silet. Tractator loquitur, si vera loquitur, Christus loquitur. Si sileret Christus, ego vobis ista non dicerem. Nec

[20] Volkmann, 434.

[21] Cat. I, 6, 15.

per os vestrum siluit: nam quando cantabatis, ipse loquebatur. Non silet etc. (17, 1)

Emphasized by epidiorthosis:

Ille qui solebat irridere Prophetas, simul utique cum fratribus suis: credo enim, imo non dubito, (41, 4)

In a clause with optatio:

atque utinam non frustra noverint, (86, 1)

With apostrophe:

Distingue, Apostole, et circumcide fidem meam, et discerne causam meam de gente non sancta. (158, 6)

Six in succession:

Non enim frustra a Deo praescio crearetur, aut frustra nutriretur, aut frustra super eum sol oriretur, et pluvia funderetur, frustra ei maligno et male viventi tanta Dei patientia parceretur. Non est hoc frustra: (301, 4)

Litotes with negative-positive arsis is highly effective:

non sunt rudia nec nova quae dico, sed vestrae Sanctitati nobiscum usitatissima et manifestissima: (2, 5)

Non enim frustra hoc Deus juberet, aut carnaliter accipiendum est, (2, 2)

Jam ergo non imprudenter dicimus quia Isaac et natus est Abrahae, (2, 8)

et non tamen sine sacrificio et sine sanguine fuso receditur. (2, 8)

Et nec ipsa supplantatio inanis est: (4, 28)

dum tamen non nimia impietate praecidantur, (137, 1)

non est dubium quia Ecclesiam diligit: (15, 1)

Neque enim parvam jucunditatem habet spes; (21, 1)

Nec sine causa ea futura sunt, (22, 2)

Non est res levis de tali mentiri. (23, 5)

Qui rudes non sunt in Scripturis divinis, (32, 2)

Jechonias quidem non irrationabiliter bis numeratur: (51, 13)

Sunt enim inter vos docti et eruditi viri et quibuscumque litteris non mediocriter instructi! (133, 4)

sunt et alii me timentes, et non pauci. (100, 3)

nec hoc pie implebant. (170, 5)

Cf. also: 154, 1; 133, 1; 45, 1; 7, 4; 9, 12; 5, 2; 53, 2; 56, 10; 62, 1; 68, 3; 71, 26, 27; 36, 2; 26, 8; 107, 4; 19, 2; 29, 2; 22, 3, 4, 8.

Frequency of Litotes in the Sermons.[22]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Litotes
Genesis	5	46	7
Exodus	3	20	3
Psalms	1	21	3
Kings	2	12	4
Job	1	9	1
Psalms	22	138	32
Solomon	3	28	4
Ecclesiasticus	4	22	1
The Prophecies	9	103	11
Gospel of St. Matthew	44	324	39
Gospel of St. Luke	19	93	10
Gospel of St. John	31	180	20
Acts of the Apostles	3	22	5
Epistles of St. Paul	28	200	12
Epistles of St. John	3	21	1
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	5
In Epiphania Domini	6	17	3
In Quadragesima	7	26	4
In traditione Symboli	3	20	3
In die Paschae	6	13	3
In diebus Paschalibus	29	125	14
In die quadragesimo Ascensionis Domini	1	7	1
In die Ascensionis Domini	5	23	1
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1
De Paulo apostolo	2	17	1
In Natali martyrum Perpetuae et Felicitatis	3	6	3
In Natali martyrum Mariani et Jacobi	1	7	4
In Natali martyrum Casti et Aemelii	1	6	1
In Natali S. J. Baptistae	7	47	3
De Baptismo parvulorum	1	18	1
In solemnitate et in Natali Machabaeorum	2	11	4
In solemnitate Laurentii martyris	2	7	1
In Decollatione beati J. Baptistae	2	6	1
In Natali Cypriani martyris	5	20	2
De Stephano martyre	11	32	4
In Natali martyrum	12	34	6
In Dedicatione Ecclesiae	3	11	3
In die Ordinationis suae	2	17	1
Sermones de diversis	23	192	17

[22] In this table the figures in the first and second columns refer to the

Two hundred and forty examples show a rather liberal use of the cautious assertion. By this mode of expression Augustine gains emphasis and brings out his thoughts in a more vivid and varied form. The sermons on Biblical texts, consisting of one thousand two hundred and seventy-two half pages, contain one hundred and fifty-three examples. In this class only three groups of twenty-four sermons failed to yield any example. The remaining eighty-seven instances are scattered over classes, two, three and four containing eight hundred and sixty-four half pages.

7. Ellipsis.

Ellipsis,[23] or the omission of some integral part of the thought, aims chiefly at brevity and novelty. When a sentence merely gives details in the same line as indicated in the preceding sentence, or when it represents the answer to an implied question, the verb may be omitted with advantage. Thus Virgil[24] says in the Aeneid:

> "Arcades ad portas ruere, et de more vetusto
> funereas rapuere faces; lucet via longo
> ordine flammarum, et late discriminat agros."

Only the omission of verbs exclusive of the copula has been noticed in this study. The following are noteworthy examples:

Four-fold, with polyptoton:

> Signa mutata sunt quibus aliquid significabatur, non res quae significabatur. Pro Christo aries, pro Christo agnus, pro Christo vitulus, pro Christo hircus, totum Christus. (19, 3)

With dialektikon and paronomasia:

> Multum enim dederat homini, quandoquidem de Deo loquebatur, dicendo, "Nos diligimus." Qui? Quem? Homines Deum, mortales immortalem, peccatores justum, fragiles immobilem, factura fabrum. (34, 2)

With comparison and polyptoton:

> Aeternitatem sacerdotii Filio cum juratione promisit. Habes

number of sermons and half-pages in each group. Column three indicates the frequency of litotes in the sermons.

[23] Quintilian, 9, 3, 58.

[24] Aeneid, XI, 142.

etiam, "Per memetipsum juro, dicit Dominus." . . . Quomodo homo per Deum, sic Deus per se ipsum. (180, 2)

In a series of rhetorical questions with epanaphora:

Numquid Deus de ave una fecit caeteras aves? numquid de uno pisce omnes pisces? de uno equo omnes equos? de una bestia omnes bestias? Numquid non multa simul terra produxit, et multiplicibus fetibus multa complevit? (268, 3)

In a short comparison:

Tanta hujus lupi fama praecesserat, ut non se putaret tutam ovis, nec inter manus pastoris. Et Dominus ad illum, quasi ad ovem trementem. (175, 8)

Other good illustrations of this figure occur in the following passages: 293, 9; 98, 6; 155, 14; 7, 6; 14, 3; 2, 7; 26, 11; 37, 14; 107, 6; 20, 4; 21, 4; 83, 8; 66, 2.

Frequency of Ellipsis in the Sermons.[25]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Ellipsis
Genesis	5	46	3
Exodus	3	20	1
Psalms	22	138	12
Solomon	3	28	3
Ecclesiasticus	4	22	3
The Prophecies	9	103	14
Gospel of St. Matthew	44	324	37
Gospel of St. Mark;	3	14	1
Gospel of St. Luke	19	93	19
Gospel of St. John	31	180	28
Acts of the Apostles	3	22	2
Epistles of St. Paul	28	200	25
Epistle of St. James	2	18	1
Epistles of St. John	3	21	9
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	2
In Epiphania Domini	6	17	2
In traditione Symboli	3	20	7
In die Paschae	6	13	3
In diebus Paschalibus	29	125	24
In die quadragesimo Ascensionis Domini	1	7	2

[25] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of ellipsis in the sermons.

	Sermons	Half-pages	Ellipsis
In die Ascensionis Domini	5	23	3
In vigiliis Pentecostes	1	7	4
In die Pentecostes	6	26	7
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1
De Paulo apostolo	2	17	2
In Natali martyrum Perpetuae et Felicitatis	3	6	1
In Natali martyrum Mariani et Jacobi	1	7	1
In Natali S. J. Baptistae	7	47	10
De Baptismo parvulorum	1	18	2
In Natali apostolorum Petri et Pauli	5	38	11
In solemnitate martyris Laurentii	1	11	1
In Natali martyrum Massae Candidae	1	8	1
In Decollatione beati J. Baptistae	2	6	1
De Stephano martyre	11	32	4
In Natali martyrum	12	34	2
In Dedicatione Ecclesiae	3	11	1
Sermones de diversis	23	192	8

Two hundred and fifty-eight examples, occurring only in the omission of the main verb, are a large number. Many instances of copulative and noun ellipses have been noticed, but these for the most part, are without any special rhetorical effect and add very little to the style. Generally speaking Augustine adheres to the simple ellipsis, where the part left out has already been given in a previous passage. His object in using this figure is not to obscure what he is trying to elucidate, but to secure vigor and sufficient freshness to keep alive the attention of his hearers.

8. Parenthesis.

Parenthesis, or the insertion of explanatory phrases in a construction, is a figure to be avoided when the explanation is not vital. On the other hand short parenthetical phrases and clauses are often necessary to elucidate a point. Thus Cicero [26] says in his oration against Verres: "Sed video, quid agat (neque enim agit occultissime) proponit inania mihi nobilitatis, hoc est arrogantium hominum nomina." And again: "At etiam ausus es (quid est autem, quod tu non audeas?) Clivum Capitolinum dicere, me Consule, plenum servorum armatorum fuisse." [27] A good ex-

[26] In Verr. I, 6, 15.

[27] Philip. II, 7, 16.

emplification also occurs in the Aeneid:[28] "Tum socios, (namque omnis eum stipata tegebat turba ducum) sic incipiens hortatur ovantis":

Augustine is sometimes forced to break the flow of his discourse by this figure. He uses it frequently in Biblical quotations as a kind of commentary or to elucidate some obscure passage. The following are noteworthy examples:

In a rhetorical question containing metaphor, epanaphora and asyndeton:

> Et unde discernimus (tanquam responderent) qui sint porci, qui sint canes? (77, 10)

With antistrophe and negative-positive arsis:

> Et ut scias quia non est inflatus tanquam in bonis operibus suis (sciebat enim quia quidquid habebat, a Deo habebat; et non in se ipso, sed in Domino gloriabatur), audi Paulum apostolum: (14, 4)

Of Scriptural origin, with metaphor and negative-positive arsis:

> Per totum mundum frumentum, per totum mundum zizania (tamen ager est mundus, seminator Filius hominis, messores Angeli, non principes Circumcellionum), crescere utrumque usque ad messem: (47, 18)

With antistrophe and anastrophe:

> et non credis quia ossa ista (quoque modo sunt, qualiacumque sunt, sunt tamen) recipient formam quam habebant, cum tu acceperis quod non habebas? (127, 15)

The following are good illustrations of parenthesis followed by hypostrophe:

> Nam et Apostoli (et hoc ille dixit, non ego) nam et Apostoli unum sunt cum patre et Filio. (140, 4)
>
> Acceperat enim litteras (velut zelo Synagogae ardens, et insequens christianum nomen) a sacerdotibus, ut exhiberet quoscumque invenisset christianos ad luenda supplicia. (77, 3)

Parenthesis followed by parenthesis:

> Ego propter te factus sum pauper, cum dives essem. "Qui cum in forma Dei esset," (quid illa forma ditius?) "non rapinam

[28] Aeneid, XI, 12.

arbitratus est esse aequalis Deo; sed semetipsum exinanivit, formam servi accipiens." (quid forma Dei ditius? quid forma servi pauperius?) "in similitudinem hominum factus," etc. (41, 7)

In an illustration:

Rursus quia contra Paganos placuit ut leges ferrentur, imo pro Paganis, si sapiant (Sicut enim pueris insensatis ad lutum ludentibus, et manus inquinantibus, paedagogus cum venit severus, lutum de manu excutit, codicem porrigit: ita voluit Deus per principes subditos sibi terrere corda insensata puerilia, ut abjiciant lutum de manibus, et aliquid utile faciant. Quid est utile de manibus? "Frange esurienti panem tuum, et egenum sine testo induc in domum tuam." Et tamen pueri evadunt ab oculis paedagogi, et redeunt ad lutum furtim; et quando inveniuntur, abscondunt manus, ne videantur): quia ergo voluit Deus, putant nos ubicumque quaerere idola; quae cum invenerimus, in omnibus locis frangere. (62, 18)

The following parentheses show a contrast as to length:

"Implebit eum Spiritus sapientiae et intellectus" (numera), "consilii et fortitudinis, scientiae et pietatis, Spiritus timoris Dei." . . . Ad hanc septenarii formam, ratione septem per septem: (quoniam ipse Spiritus sanctus colligit nos, et congregat nos; unde et ipsum adventus sui primum signum dedit, ut illi qui eum acciperent, etiam singuli linguis omnibus loquerentur. Congregatur enim unitas corporis Christi ex omnibus linguis, per omnes scilicet gentes toto terrarum orbe diffusas. Et quod unus tunc omnibus linguis loquebatur, ipsam unitatem in linguis omnibus futuram testabatur. Dicit autem Apostolus, "Sufferentes invicem in dilectione," quod est charitas: "satis agentes servare unitatem spiritus in vinculo pacis." Quia ergo Spiritus sanctus ex multis in unum colligit nos: capitur autem per humilitatem, repellitur per superbiam. Aqua est enim, cor humile tanquam locum concavum quaerens, ubi consistat: elatione autem superbiae, tanquam tumore collis, repulsa labitur: unde dictum est, "Deus superbis resistit, humilibus autem dat gratiam." Quid est, "dat gratiam"? Dat Spiritum sanctum. Implet humiles, quia capaces invenit.) ergo quia haec ita sunt, ad quadraginta

novem, qui efficiuntur de septem per septem, ut fiat Pentecoste, unus additur, et unitas commendatur. (270, 5, 6)

Notice the length of the following also:

Cum ergo portamus istam defectibilem infirmitatem, cui etsi cibus nunquam desit, sed subinde reparet vires, non tamen efficit ut mors non sit futura. (totus enim ille status corporis per succedentes aetates, etiamsi diutius hic vivatur, veniet aliquando ad terminum senectutis, et ultra quo porrigatur non inveniet nisi mortem. Nam et lucerna ipsa, etiamsi subinde semper mittas oleum, non valet semper ardere; quia, ut aliis casibus non exstinguatur, ipsa stupa deficit, et quadam quasi senectute consumitur): quamdiu ergo talia corpora gerimus, ex defectu indigemus, ex indigentia esurimus, ex esurie manducamus. (362, 11)

Cf. also: 162, 1; 241, 6; 252, 3, 12; 125, 3; 355, 4; 47, 5; 262, 4; 285, 1; 71, 37; 89, 5; 37, 8, 28; 182, 6; 62, 17.

Frequency of Parenthesis in the Sermons.[29]

	Sermons	Half-pages	Parenthesis	With Epidiorthosis	With Interrogatio	With Assonance	With Arsis	With Alliteration	With Epanaphora	With Antistrophe	With Anastrophe	With Kaklos	With Metaphor	With Comparison	In Biblical Quotation	Of Biblical Origin	Followed by Biblical Quotation
Genesis	5	46	6		1	1									1		1
Exodus	3	20	3		1												
Psalms	1	21	6														
Kings	2	12	1				1										
Job	1	9	2														
Psalms	22	138	11			1	1			1							2
Solomon	3	28	4												3		
Ecclesiasticus	4	22	4												3		
The Prophecies	9	103	12		2		1						2				1
Gospel of St. Matthew	44	324	26							1			1	1	4	1	
Gospel of St. Luke	19	93	9												1		2
Gospel of St. John	31	180	15		1				1	1	1	1	1				
Acts of the Apostles	3	22	2														
Epistles of St. Paul	28	200	17	1	1										2		1
Epistle of St. James	2	18	1												1		
Epistles of St. John	3	21	1												1		

[29] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of parenthesis in the sermons. The numbers in the other columns show the instances of parentheses found with other figures.

	Sermons	Half-pages	Parenthesis	With Epidiorthosis	With Interrogatio	With Assonance	With Arsis	With Alliteration	With Epanaphora	With Antistrophe	With Anastrophe	With Kuklos	With Metaphor	With Comparison	In Biblical Quotation	Of Biblical Origin	Followed by Biblical Quotation
Sermones de tempore:																	
In Natali Domini nostri J. Christi. .	13	34	4														
In traditione Symboli.	1	6	1														
In diebus Paschalibus.	29	125	11	1											1		
In die Ascensionis Domini.	5	23	4										1				
In vigiliis Pentecostes.	1	7	1														
In die Pentecostes.	6	26	5												1		
Sermones de sanctis:																	
In Natali martyris Vincentii.	2	5	1														
In festo martyris Vincentii.	2	17	2							1							1
De Paulo apostolo.	2	17	2														
In die Natali Casti et Aemelii.	1	6	1							1							
In Natali S. J. Baptistae.	7	47	2												2		
De Baptismo parvulorum.	1	18	1														
In Natali Petri et Pauli.	5	38	2							1							1
In solemnitate Laurentii.	1	11	1				1										
In Natali martyrum Massae Candidae	1	8	1							1							
De Stephano martyre.	11	32	2												1		
In Natali martyrum.	12	34	2							1							
Sermones de diversis.	23	102	14				1			2							

One hundred and seventy-seven instances of parentheses constitute a fairly large stylistic element in the sermons. Most of the examples were found with hypostrophe or the resumption of the thought after the conclusion of an explanatory phrase. No special illustrations of this last mentioned device will be given here as they have been exemplified with parenthesis. The following table indicates its frequency in the sermons. The figures in the first and second columns refer to the number of sermons and half-pages in each group.

Sermons on Biblical texts taken from:	Sermons	Half-pages	Hypostrophe
Genesis	5	46	6
Exodus	3	20	1
Psalms	1	21	5
Kings	2	12	1
Job	1	9	2
Psalms	22	138	7
Solomon	3	28	1
Ecclesiasticus	4	22	1
The Prophecies	9	103	10
Gospel of St. Matthew	44	324	17
Gospel of St. Luke	19	93	4
Gospel of St. John	31	180	14
Acts of the Apostles	3	22	2
Epistles of St. Paul	28	200	11
Sermones de tempore:			
In Natali Domini nostri J. C.	13	34	4
In diebus Paschalibus	29	125	7
In die Ascensionis Domini	5	23	3
In vigiliis Pentecostes	1	7	1
In die Pentecostes	6	26	4
Sermones de sanctis:			
De Paulo apostolo	2	17	1
In festo martyris Vincentii	2	17	2
In die Natali martyrum Casti et Aemelii	1	6	1
De Baptismo parvulorum	1	18	1
In Natali martyrum Massae Candidae	1	8	1
In Natali martyrum	12	34	1
Sermones de diversis	23	192	13

The following table indicates the frequency of hypostrophe with other figures:

		Times
With	Arsis	2
	Interrogatio	6
	Assonance	1
	Metaphor	6
	Antistrophe	1
	Comparison	1
	Paronomasia	1
	Anadiplosis	1

One hundred and twenty-one examples of hypostrophe in the sermons are a good index of the exactness of the table on parenthesis.

9. Irony.

Irony [30] is a figure of speech in which the meaning of the thought is directly opposed to the literal signification e. g., "Nos autem fortes viri satis facere rei publicae videmur, si istius furorem ac tela vitamus." [31] And again: "recta perge in exsilium; vix feram sermones hominum, si id feceris, vix molem istius invidiae, si in exsilium jussu consulis iveris, sustinebo." [32] A still better illustration is found in the oration against Verres: [33] "Erat hiems summa, tempestas, ut ipsum Sopatrum dicere audistis, perfrigida, imber maximus, cum iste imperat lictoribus ut Sopatrum de porticu, in qua ipse sedebat, praecipitem in forum deiciant nudumque constituant. Vix erat hoc plane imperatum, cum illum spoliatum stipatumque lictoribus videres. Omnes ideo putabant, ut miser atque innocens virgis caederetur; fefellit haec homines opinio. Virgis iste caederet sine causa socium Populi Romani atque amicum? Non usque eo est improbus, et non omnia in eo uno sunt vitia: numquam fuit crudelis. Leniter hominem clementerque accepit."

This figure is admirably adapted for reproving sin and error, consequently Augustine makes a liberal use of it in his attacks against the Maximianists, Donatists and other sects of Northern Africa; but in the sermons to his people at Hippo it is hardly noticeable. The following are the only examples found:

> Quomodo ergo vos dicitis, dicite mihi: quomodo ergo vos dicitis quia aequales sunt Pater et Filius, Deus et Christus; cum videatis quia homo quando generat filium, minor est filius, et

[30] Quintilian, 8, 6, 54.
[31] Cicero, Cat. I, 1, 2.
[32] Cicero, Cat. I, 9, 23.
[33] Verr., IV, 40, 86.

major est pater? Homo sapiens, in aeternitate tempora inquiris; ubi non sunt tempora, quaeris aetates. (139, 3)

Scio quid in vobis agatur: ego vos appendo, ego de trutina mea renuntio, prorsus dico quid in vobis agitur. Hoc enim ego plus quam vos scio. Dicite, "Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris."

Interrogo te, homo juste, sancte, homo sine macula et ruga; interrogo te, inquam: Oratio ista Ecclesiae est, fidelium est, an catechumenorum? Certe utique regeneratorum est, id est, baptizatorum: postremo, quod totum superat, filiorum est. Nam si non est filiorum, qua fronte dicitur, "Pater noster, qui es in coelis"? Ubi ergo estis, O justi et sancti? In membris Ecclesiae hujus estis, an non estis? Ibi eratis, sed jam non estis ibi. (181, 7)

Proba, rogo te. Magnum enim mihi gaudium affers, si docere potueris, totam prorsus Ecclesiam in singulis quibusque fidelibus suis nullum habere peccatum. (181, 2)

Haec verba Petrus tremuit; Plato non tremuit. Teneat piscator, quod perdidit nobilissimus disputator. (68, 6)

Et inepti homines gratulantur plurimis natalitiis, tam suis, quam filiorum suorum. O virum prudentem! (84, 2)

10. Optatio.

Optatio or the impassioned wish is a figure suitable to oratory and very natural to an aroused state of mind. Excellent and frequent illustrations of this figure occur in Cicero's [34] orations e. g., "Utinam, Quirites, virorum fortium atque innocentium copiam tantam haberetis ut haec vobis deliberatio difficilis esset quemnam potissimum tantis rebus ac tanto bello praeficiendum putaretis!" And: "Unus adhuc fuit post Romam conditam,—di immortales faxint, ne sit alter!—cui respublica totam se traderet, temporibus et malis coacta domesticis, L. Sulla." [35]

Very frequently Augustine carries this figure into the sacredness of prayer. The following are noteworthy examples of optatio:

Metaphorical:

Et tu homo es, sed ad Deum pecus es: et utinam sis pecus ejus et ovis pascuae ejus? (26, 15)

[34] Pro Lege Manil. 10, 27.
[35] Verr. III, 35, 81.

Combined with exclamatio:

Utinam Dominus tibi daret, et ego to sollicitum facerem! (40, 7)

With litotes:

Utinam non sine causa dicam. (131, 6)

Partaking of the nature of a prayer:

Adsit ipse Dominus, qui etiam in servo suo et apostolo loquebatur, et aperiat nobis voluntatem suam, et tribuat obediendi facultatem. (54, 2)

Lectio sancti Evangelii quaestionem nobis proposuit de Joanne Baptista. Adjuvet nos Dominus ut solvamus eam vobis, quomodo eam solvit nobis. (66, 1)

Absit a me, ut insultem. Avertat Deus a corde meo, et a dolore conscientiae meae. (105, 12)

Note the force of the following metaphorical apostrophe with a comparison:

Animadvertistis forte, quomodo gallina concidat scorpionem. Utinam ergo et istos blasphemantes, in terra reptantes, de cavernis prodeuntes, et male pungentes, illa gallina concidat et devoret, in corpus suum trajiciat, et in ovum vertat. (105, 12)

Notice the brevity of the following wish:

Utinam liceret. (117, 7)

For other examples of this figure see the following passages: 46, 30; 51, 25; 62, 10, 11; 73, 4; 108, 6; 112, 6; 4, 29; 9, 21; 117, 6; 24, 2, 5; 159, 7; 19, 5; 12, 2; 21, 10; 15, 9.

Frequency of Optatio in the Sermons.[36]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Optatio
Genesis	5	46	1
Psalms	1	21	1
Job	1	9	1
Psalms	22	138	6
The Prophecies	9	103	6
Gospel of St. Matthew	44	324	16
Gospel of St. Mark	3	14	1
Gospel of St. Luke	19	93	4

[36] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of optatio in the sermons.

	Sermons	Half-pages	Optatio
Gospel of St. John	31	180	7
Acts of the Apostles	3	22	1
Epistles of St. Paul	28	200	8
Epistle of St. James	2	18	1
Epistles of St. John	3	21	2
Sermones de tempore:			
In Quadragesima	6	27	3
In diebus Paschalibus	29	125	4
In die Ascensionis Domini	5	23	1
Sermones de sanctis:			
In Natali S. J. Baptistae	7	47	1
De Baptismo parvulorum	1	18	1
In Natali Petri et Pauli	5	38	2
In solemnitate et in Nat. Machabaeorum.	2	11	1
In Natali Cypriani martyris	5	20	2
De Stephano martyre	11	32	1
In Natali martyrum	12	34	2
Sermones de diversis	23	192	7

Eighty examples show no excess in the use of this device. The general tone of the instances found in the sermons must have made sympathetic impressions on the fancy and taste of Augustine's hearers, whom cool reasoning and plain discourse would have no power to attract. In character this figure somewhat resembles exclamatio and indeed not infrequently are the two combined in the sermons. It is however a milder way of expressing emotion than exclamatio; the effect being felt more in the tone of voice than in the vehemence of language.

The following is a concise table of all the figures of Dramatic Vivacity:

363 Sermons	Interrogatio	3683	2136 Half-pages. (Benedictine ed.)
	Asyndeton	1572	
	Polysyndeton	688	
	Apostrophe	229	
	Exclamatio	168	
	Litotes	240	
	Ellipsis	258	
	Parenthesis	177	
	Hypostrophe	121	
	Optatio	80	
	Irony	5	

Comparing these results with those obtained from the study of

Augustine's letters[37] a striking difference is noticeable. In the latter interrogatio occurs four hundred and seventy-two times; asyndeton one hundred and eight times; polysyndeton sixty-five times; exclamatio one hundred and nineteen times; litotes forty-five times. The proportion shows that the opportunities for a florid eloquence are more inviting in the sermons than in the quieter atmosphere of personal correspondence.

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[37] Cf. Sister Wilfred, 216, 224, 243, 244.

CHAPTER VIII.

Figures of Argumentation.

1. Diaporesis.

Diaporesis or dubitatio[1] is a pretended doubt as to where to begin, or where to end, or what to say. It is a figure used freely by all speakers; aiming chiefly to win over the good will of the audience by the air of modesty which it gives to discourse. It is also very effective in the introduction of a grand theme which the orator is about to develop. A remarkable example occurs in Cicero's[2] speech for Cluentus: "Si ista causa abs te tota per summam fraudem et malitiam ficta est, si vadimonium omnino tibi cum P. Quinctio nullum fuit? quo te nomine appellemus? Improbum? At etiam si desertum vadimonium esset, tamen in ista postulatione et proscriptione bonorum improbissimus reperiebare. Malitiosum? Non negas. Fraudulentum? Jam id quidem adrogas tibi et praeclarum putas. Audacem, cupidum, perfidiosum? Volgaria et obsoleta sunt; res autem nova atque inaudita." And in the oration against Verres:[3] "Unum hoc crimen videtur esse et a me pro uno ponitur, de Mercurio Tyndaritano; plura sunt, sed ea quo pacto distinguere ac separare possim nescio. Est pecuniarum captarum, quod signum ab sociis pecuniae magnae sustulit: est peculatus, quod publicum populi Romani signum de praeda hostium captum, positum imperatoris nostri nomine, non dubitavit auferre; est majestatis, quod imperi nostri, gloriae, rerum gestarum monumenta evertere atque asportare ausus est; est sceleris, quod religiones maximas violavit; est crudelitatis, quod in hominem innocentem, in socium vestrum atque amicum, novum et singulare supplici genus excogitavit: illud vero quid sit jam non queo dicere, quo nomine appellem nescio."

Augustine uses this device without excess. Presupposing the objections existing in the minds of his auditors he often pretends that he is at a loss what to say or how to refute them. Sometimes the greatness of the theme presumably overawes him and he is

[1] Quintilian, 9, 2, 19.

[2] Pro Quintio, 18.

[3] Verr. IV, 41.

forced to utter: "Quid dicam"? The following are noteworthy examples:

This example gives the effect of a rhetorical pause to reinforce arguments sufficiently strong for overthrowing the anticipated objection. Notice the prosopopoeia, prokataleipsis and comparison:

> Gratulare, quia tu evasisti: mortem quippe debitam evasisti, et vitam non debitam reperisti. "Habet potestatem figulus luti, ex eadem massa facere aliud quidem vas in honorem, aliud in contumeliam." Sed dicis, Me quare fecit in honorem, et alium in contumeliam? Quid responsurus sum? Auditurus es Augustinum, qui non audisti Apostolum dicentem, "O homo, tu quis es qui respondeas Deo"? Duo parvuli nati sunt: si debitum quaeras, ambo tenent massam perditionis, etc. (26, 13)

Elliptical:

> Audisti, tandem aliquando sapuisti, quia hoc ipsum cum dicis, Forte filiis meis; non autem audes dicere, Certus sum quia filiis meis; nescis cui congreges ea. Ecce ergo ut video, et ut ante dicebam, defecisti in causa tua; non invenis quod mihi respondeas: sed nec ego quid tibi. (60, 4)

In this example Augustine wishes to insinuate that a further explanation is unnecessary:

> Quid hac luce clarius, "Si vis venire ad vitam, serva mandata?" Quid ergo dicturus sum? "Si vis venire ad vitam, serva mandata." (85, 1)

With a comparison:

> Tales consuetudine maligna pressi, tanquam sepulti sunt. Sed quid dicam, fratres? Ita sepulti, ut de Lazaro dictum est, "Jam putet." (98, 5)

In a series of questions:

> Ibi enim recte dicebam, Male times, securum te fecit Dominus tuus, dicens: "Nolite timere eos qui corpus occidunt." Modo cum dicis mihi, Gehennam timeo, ardere timeo, in aeternum puniri timeo: quid dicturus sum? Male times? vane times? (161, 8)

Pleonastic:

Quid ergo dicimus? quid pronuntiamus? quid definimus? Aegrotum amat medicus, an sanum? (175, 5)

A double expression of doubt:

Modo enim quid dicturus sum, unde talibus responsurus sis? (361, 16)

Two-fold, with assonance and sentence epanaphora:

Quid ergo, fratres mei, quid vobis dicam de hominibus illis quos Pagani pro diis coluerunt, quibus templa, sacerdotia, altaria, sacrifica exhibuerunt? Quia vobis dicam? non illos esse comparandos martyribus nostris? (273, 6)

Combined with a metaphorical expression:

Laudo Petrum: sed prius erubesco pro Petro . . . Nam utique si prompta non esset, non diceret Salvatori, Moriar pro te . . . Ecce febris accessit, ecce haeret: quid dicam? (286, 2)

Notice the high state of perplexity in this example:

Quid faciamus? quid agamus? quid dicamus? Quos comminationis aculeos, quos exhortationis ignes admoveamus cordibus pigris et duris, et terreni stuporis glacie congelatis, ut torporem mundi aliquando decutiant, et in aeterna inardescant? Quid, inquam, faciamus? quid dicamus? Adjacet mihi, et interim occurrit, quia res ipsae quotidianae admonent nos, et suggerunt quid dicamus. (302, 2)

Cf. also: 8, 4; 34, 3; 89, 7; 177, 7; 179, 5; 243, 4; 255, 3; 345, 6; 292, 2; 56, 15; 362, 4; 151, 7; 104, 3.

Twenty-three examples of this figure serve as a kind of digression in the ordinary run of Augustine's discourse. Whether they are premeditated or incidental they add grace and elegance to the respective passages in which they occur. Augustine does not admit them with indulgence. He wields them skillfully too, always showing perplexity at the right time and on occasions when he wishes to centre his forces around a serious proposition or set a striking fact in open light before his audience. He never uses this figure to hold back from an argument, but to gain time to dwell on it and reinforce it with new arguments.

2. Prosopopoeia.

Prosopopoeia,[4] or the impersonation of characters is one of the boldest and finest figures in rhetoric. By means of this device the orator displays the thoughts of his opponents as in a soliloquy. In this kind of figure it is even permissible to endow inanimate objects with voices. Cicero [5] furnishes an excellent example illustrating this figure where he addresses Catiline in these words: "Quae tecum, Catilina, sic agit, et quodam modo tacita loquitur: 'Nullum jam aliquot annis facinus exstitit nisi per te, nullum flagitium sine te; tibi uni multorum civium neces, tibi vexatio direptioque sociorum impunita fuit ac libera; tu non solum ad neglegendas leges et quaestiones verum etiam ad evertendas perfringendasque valuisti. Superiora illa, quamquam ferenda non fuerunt, tamen ut potui tuli; nunc vero me totam esse in metu propter unum te, quicquid increpuerit, Catilinam timeri, nullum videri contra me consilium iniri posse quod a tuo scelere abhorreat, non est ferendum. Quam ob rem discede atque hunc mihi timorem eripe; si est verus, ne opprimar, sin falsus, ut tandem aliquando timere desinam.'" Poets are prodigal in the use of this figure, but orators use it more sparingly as nothing but enthusiasm makes it appear natural.

Augustine uses it freely in the sermons. It contributes greatly to the animation and beauty of his discourse and gives a marked distinctness to the conceptions of his mind. In this figure he brings out the musings of his auditors, of sinners, heretics, adversaries of the Church and personified objects, exhibiting the real language and nature suitable to each class. Noteworthy among an abundance of examples are the following:

> Quando ei dixit, "Descende Zachaee; hodie oportet me in domo tua manere;" audivi gemitus gratulationis vestrae. Quasi omnes in Zacchaeo fuistis, et Christum excepistis; sic dixit omnium vestrum cor, O beatum Zacchaeum! Dominus intravit in domum ipsius. O beatum! (25, 8)
>
> Quomodo si aliquis dicat: Remis quidem pervenimus, sed cum aliquo labore: o si ventum habeamus, facilius pervenimus. (156, 12)
>
> Tunc dicturi sunt homines sera et infructuosa poenitentia: O

[4] Quintilian, 9, 2, 30.

[5] Catil. I, 7, 18.

si possemus iterum vivere; et quod contempsimus, audire et facere! (18, 5)

Prosopopoeia united with personification is a very bold combination and when pursued to any length belongs rather to studied language or the domain of poetry than to ordinary discourse. Augustine uses this form very sparingly. He generally personifies objects that have some dignity in themselves and can form a proper figure in the sphere to which he raises them.

Examples:

Et aliquando venit aegritudo; curritur, adducuntur medici, solidi et munera permittuntur. Dicit tibi ipsa mors: Ecce adsum, quam paulo ante a Domino petebas; quid me modo fugere vis? Inveni te falsatorem, et miserae vitae amatorem. (84, 1)

Aliquando possident hominem duae dominae contrariae, avaritia et luxuria. Avaritia dicit, Serva: luxuria dicit, Eroga. (86, 6)

Interroga mundum, ornatum coeli, fulgorem dispositionemque siderum, solem diei sufficientem, lunam noctis solatium: interroga terram fructificantem herbis et lignis, animalibus plenam, hominibus exornatam: interroga mare, quantis et qualibus natatilibus plenum: interroga aera, quantis volatilibus viget: interroga omnia, et vide si non sensu suo tanquam tibi respondent, Deus nos fecit. (141, 2)

The following prosopopoeia of Scriptural origin takes the form of a simile:

Sed ait mihi quisque mendicus, debilitate fessus, pannis obsitus, fame languidus; respondet mihi, et dicit: Mihi debetur regnum coelorum; ego enim similis sum illi Lazaro, qui jacebat ulcerosus ante divitis domum, cujus canes lingebant ulcera, et quaerebat saturari de micis, quae cadebant de mensa divitis: ego illi similior sum, inquit. (14, 3)

In the form of a dialogue this figure is very effective:

Vocat te dives et potens, ut pro illo dicas falsum testimonium, Quid facturus es modo? Dic mihi. Habes bonum peculium: laborasti, acquisisti, servasti. Exigit ille: Dic pro me falsum testimonium, et tantum et tantum dono tibi. Tu qui non

quaeris aliena: Absit a me, inquis: non quaero quod mihi noluit Deus dare, non accipio; recede a me. Non vis accipere quod do? Quod habes tollo. Ecce modo te proba, modo te interroga. (107, 9)

With prokataleipsis:

Forte autem dicat aliquis: Quid si multae sunt nomine, et tam paucae sunt in veritate, ut vix decem inveniantur? Non ita est. Nam si solas decem intelligi vellet bonas, non ibi ostenderet quinque fatuas. Si enim multae sunt virgines quae vocantur, quare contra quinque ostia domus magnae claudantur? (93, 1)

With epanaphora:

Sed dicis: Furtum si faciam, id facio quod pati nolo: si occidam, id facio quod ab altero pati nolo: si parentibus meis honorem non deferam, quando volo ut deferatur mihi a filiis meis, id facio quod pati nolo: si sim moechus et aliquid tale moliar, id facio quod pati nolo; nam si quis interrogetur, dicit, Nolo ut uxor mea tale aliquid faciat: si concupisco uxorem proximi mei, nolo quisquam concupiscat meam; id facio quod pati nolo: si concupisco rem proximi mei, nolo ut auferatur mea; id facio quod pati nolo: cum vero ad meretricem eo, cui facio quod pati nolo? (9, 15)

Cf. also: 9, 4; 107, 8; 26, 6; 9, 20; 21, 10; 178, 5; 235, 4; 231, 5; 211, 5; 196, 1; 183, 6; 177, 11; 174, 3; 138, 5; 135, 8; 133, 3; 114, 3; 93, 8; 65, 7; 62, 15.

Frequency of Prosopopoeia in the Sermons.[6]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Prosopopoeia
Genesis	5	46	4
Exodus	3	20	1
Psalms	1	21	6
Kings	2	12	1
Job	1	9	1
Psalms	22	138	45
Solomon	3	28	5
Ecclesiasticus	4	22	14
The Prophecies	9	103	32

[6] The figures in the first and second columns indicate the number of sermons and half-pages which each group includes. Column three indicates the frequency of prosopopoeia in the sermons.

	Sermons	Half-pages	Prosopopoeia
Gospel of St. Matthew	44	324	75
Gospel of St. Luke	19	93	24
Gospel of St. John	31	180	34
Acts of the Apostles	3	22	7
Epistles of St. Paul	28	200	51
Epistle of St. James	2	18	7
Epistles of St. John	3	21	13
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	1
De Calendis Januariis	2	7	3
In Quadragesima	7	26	2
In traditione Symboli	3	20	3
In Redditione Symboli	1	6	1
In die Paschae	6	13	4
In diebus Paschalibus	29	125	33
In die quadragesimo Ascensionis Domini	1	7	3
In die Ascensionis Domini	5	23	3
In vigiliis Pentecostes	1	7	2
In die Pentecostes	6	26	1
Sermones de sanctis:			
In festo martyris Vincentii	2	17	3
De Paulo apostolo	2	17	2
In Natali martyrum Protasii et Gervasii	1	5	1
In Natali S. J. Baptistae	7	47	4
De Baptismo parvulorum	1	18	5
In Natali apostolorum Petri et Pauli	5	38	5
In solemnitate et in Nat. Machabaeorum	2	11	4
In solemnitate martyris Laurentii	1	11	3
In solemnitate martyris Laurentii	2	7	1
In Natali martyrum Massae Candidae	1	8	3
In Decollatione beati Joannis Baptistae	2	6	2
In Natali Cypriani martyris	5	20	2
De Stephano martyre	11	32	2
In Natali martyrum	12	34	5
In Dedicatione Ecclesiae	3	11	
In die Ordinationis suae	2	17	1
Sermones de diversis	23	192	33

Four hundred and fifty-two examples of this lively dramatic figure add great vigor and freshness to the sermons. Here it becomes the most pleasant of all forms and figures; never wearying the ear by monotony. Augustine gives such sentiments and arguments as would have been uttered by supposed speakers. The speeches seem not to be prepared with any special art, yet they are always

artistic, such as might be expected from the imaginative mind of Augustine.

The most far-fetched instances of prosopopoeia found in the sermons are those introducing objects speaking and acting as living beings. Augustine never attempts this combination unless in the warmest and most spirited parts of his discourse. No example is more vivid or introduced on a more appropriate occasion than that found in the one hundred and forty-first sermon where he represents heaven and earth and all created things saying: "Deus nos fecit."

3. Epidiorthosis.

Epidiorthosis[7] is a figure by which the speaker retracts his statements for the purpose of substituting a stronger or more suitable one in its place. The utility of this figure lies in the unexpected interruption it gives to the current of discourse and the redoubled force and precision with which the speaker takes up the thread of the narrative again. Cicero[8] makes an effective use of this figure in his orations, as illustrated in the following: "Senatus haec intelligit, consul videt; hic tamen vivit. Vivit? immo vero etiam in senatum venit." A still more striking instance occurs in the Second Philippic:[9] "Quae Charybdis tam vorax? Charybdin dico? quae si fuit, animal unum fuit: Oceanus, medius fidius, vix videtur, tot res . . . tam cito absorbere potuisse."

Its frequency in the sermons arises apparently from an earnest attempt on Augustine's part to convey the correct notion but more frequently from lack of preparation. The formula in which it occurs takes one of these thirteen forms:

vel potius	imo non	imo nec
potius	imo vero	imo etiam
omnia vel pene omnia	imo jam	imo nunquam
imo	imo tam	imo potius
		imo quia

The examples here are illustrative of all the different formulas in which this figure occurs:

Videte quomodo net *imo* videte quomodo neiat. (37, 14)

Ingredere mecum, si potes, in sanctuarium Dei; forte ibi, si

[7] Volkmann, 496.

[8] Cat. I, 1, 2.

[9] Phil. II, 27, 67.

possum, docebo te; *imo* disce mecum ab eo qui docet me, etiam nunc malis non esse bene, et melius esse bonis quam malis; (48, 8)

Habentes ergo tantam fiduciam, amemus Deum de Deo: *imo quia* Spiritus sanctus Deus est, amemus Deum de Deo. (34, 3)

Si enim recte dictum est, *imo quia* valde recte dictum est in sancto psalmo, (290, 4)

Nam si dixeris Patrem invisibilem, Filium visibilem; distinxisti, *imo vero* separasti substantias. (7, 4)

Virgo es, sancta es, votum vovisti; sed multum quod meruisti, *imo vero* multum quod accepisti . . . Fit in te qui fecit te, fit in te per quem facta es: *imo vero* per quem factum est coelum et terra. (291, 6)

potuit credi Christus, *imo jam* ab eis qui ejus magnitudinis gratia fallebantur, credebatur Christus: (292, 2)

In utriusque verbis cogitatio latebat; sed homines, non angelum latebat: *imo non* latebat eum qui loquebatur per angelum. (293, 1)

Falsa juratio non est leve peccatum: *imo tam* magnum peccatum est, (307, 2)

ante januam magni patrisfamilias stamus, *imo etiam* prosternimur, (83, 2)

Videt dives pauperem, *imo jam* pauper divitem: (86, 16)

Hoc ergo dicit: audite quod nostis; non doceo, sed commemoro praedicando: *imo nec* doceo, quia nostis; (131, 5)

et torquemur animo, et aliquando corripimus illos: *imo nunquam* non corripimus. (137, 14)

Audite ut eos tangat, *imo potius* ut transfodiat. (138, 2)

Verumtamen si curis tantis homines aestuant ad evadendas temporales et transcurrentes, *vel potius* transvolantes tribulationes; (60, 1)

Quisnam sit autem iste blasphemandi modus, *vel potius* immoderatio, quaenam sit ista blasphemia, (71, 18)

Nescio quo autem modo id agit avaritia in cordibus hominum, *ut omnes, vel ut verius et cautius dicam*, pene omnes verbis eam constituant ream, et factis velint habere susceptam. (177, 1)

quo die voluit, in coelum ascendit; illuc levavit corpus suum; inde est venturus ut judicet vivos et mortuos; ibi est modo

sedens ad dexteram Patris: quomodo est panis corpus ejus? *et calix, vel quod habet calix,* quomodo est sanguis ejus? (272, 1)

Cf. also: 81, 9; 82, 8, 10, 11; 288, 2, 4; 290, 4, 6; 56, 3, 15; 60, 6; 62, 18; 76, 8; 80, 2; 86, 4; 132, 2; 117, 1; 125, 11; 136, 3; 121, 5; 126, 13; 123, 2; 127, 14; 129, 7.

Frequency of Epidiorthosis in the Sermons.[10]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Epidiorthosis
Exodus	3	20	1
Psalms	1	21	1
Psalms	22	138	8
Solomon	3	28	5
Ecclesiasticus	4	22	3
The Prophecies	9	103	5
Gospel of St. Matthew	44	324	18
Gospel of St. Mark	3	14	3
Gospel of St. Luke	19	93	7
Gospel of St. John	31	180	17
Acts of the Apostles	3	22	1
Epistles of St. Paul	28	200	15
Epistle of St. James	2	18	2
Epistles of St. John	3	21	3
Sermones de tempore:			
De Calendis Januariis	2	7	1
In Quadragesima	7	26	1
In traditione Symboli	3	20	1
De oratione Christi	1	2	1
In Vigiliis Paschae	5	8	1
In die Paschae	6	13	2
In diebus Paschalibus	29	125	9
De monitis baptizatorum	1	2	1
In die Dominico octavarum Paschae	1	7	1
In die quadragesimo Ascensionis Domini	1	7	1
In vigiliis Pentecostes	1	7	1
In die Pentecostes	6	26	3
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1
In Natali martyris Vincentii	2	5	1
In festo martyris Vincentii	2	17	2

[10] This table indicates the frequency of epidiorthosis in the sermons. Columns one and two refer to the number of sermons and half-pages in each group.

	Sermons	Half-pages	Epidiorthosis
De Paulo apostolo	2	17	1
In Natali martyrum Perpetuae et Felicitatis	3	6	1
In Natali martyrum Mariani et Jacobi	1	7	1
In die Natali martyrum Casti et Aemelii	1	6	1
In die Natali martyrum Protasii et Gervasii	1	5	1
In Natali S. J. Baptistae	7	47	9
De Baptismo parvulorum	1	18	2
In Natali apostolorum Petri et Pauli	5	38	2
In solemnitate et in Nat. Machabaeorum	2	11	1
In solemnitate Laurentii martyris	2	7	1
In Natali martyrum Massae Candidae	1	8	2
In Decollatione beati Joannis Baptistae	2	6	2
In Natali Cypriani martyris	5	20	3
De Stephano martyre	11	32	4
In Natali martyrum	12	34	4
In Dedicatione Ecclesiae	3	11	1
In die Ordinationis suae	2	17	2
Sermones de diversis	23	192	14

The table given here indicates the frequency of epidiorthosis in the formulas in which it occurs:

2136 Half-pages. (Benedictine ed.)	imo quia and imo	116	363 Sermons.
	vel potius	17	
	imo non	12	
	imo vero	6	
	imo nec	3	
	imo etiam	3	
	imo jam	3	
	imo tam	1	
	imo nunquam	1	
	potius	1	
	aut potius	1	
	imo potius	1	
	omnia vel pene omnia	1	
	No special formula	2	
		168	

Many instances of the one hundred and sixty-eight examples of epidiorthosis found in the sermons show an attempt on the part of Augustine to express his thoughts more accurately; they seem to be a sort of adapting of words to ideas. A good instance of its use occurs in the one hundred and seventy-seventh sermon where

Augustine corrects himself with the following parenthetical clause: "vel ut verius et cautius dicam." On other occasions in the sermons this figure seems to be a transference of the dynamic point in a clause to another clause containing more forceful words, as illustrated in the third section of the thirty-fourth sermon. The largest number of instances are found with "imo" and "imo quia" and it is in this formula that many examples indicate lack of preparation.

4. Hypophora.

Hypophora[11] is one of the most effective means by which the course of a speech is interrupted and a lively conversational element introduced. Its most artistic form occurs when the orator brings forward views opposed to his own in the form of a question and then rejects them. It is a device closely related to prolepsis; the only distinction being that in hypophora the objections are hypothetical, while in prolepsis a real argument is anticipated and overthrown.

Augustine makes very little use of this device; he seems to prefer its kindred figure prolepsis. The following are the only instances found in the sermons:

> Quid igitur fratres? "Omnia per ipsum facta sunt"; intelligimus utique universam creaturam factam per Filium, fecisse Patrem per Verbum suum, Deum per Virtutem et Sapientiam suam: *numquid dicturi sumus, Omnia quidem quando creata sunt, per ipsum facta sunt, sed nunc non omnia per ipsum facit Pater?* Absit. Recedat haec cogitatio a fidelium cordibus, abigatur a sensu devotorum, ab intellectu piorum. Fieri non potest ut per ipsum creaverit, et non ipsum gubernet . . . Occurrit itaque quaestio, quam in nomine Domini et ejus voluntate solvendam suscepimus. *Si nihil facit Pater sine Filio, et nihil Filius sine Pater: nonne quasi consequens erit ut et Patrem dicamus natum de virgine Maria, Patrem passum sub Pontio Pilato, Patrem resurrexisse et in coelum ascendisse?* Absit. Non hoc dicimus, quia non hoc credimus. "Credidi" enim "propter quod locutus sum: et nos credimus propter quod et loquimur." Quid est in fide? Quia Filius de virgine natus est, non Pater. Quid est in fide? Quia filius passus est sub Pontio Pilato, et mortuus, non

[11] Cornificus, IV, 23, 33.

Pater. Excidit nobis, quosdam male intelligentes vocari Patripassianos, qui dicunt ipsum Patrem natum ex femina, ipsum Patrem passum, ipsum esse Patrem qui est Filius, duo esse nomina, non res duas? Et removit istos Ecclesia catholica a communione sanctorum, ne aliquem deciperent, ut separati litigarent. (52, 5, 6)

5. Paraleipsis.

Paraleipsis[12] is a figure by which the orator pretends to pass over what he plainly insinuates and even stresses. Cicero's orations in defense of Sextus and against Rullus contain excellent examples of this rhetorical ornament. In the First Catilinian a remarkable instance occurs where Cicero[13] ironically seems to conceal the wickedness of Catiline: "Quid vero? nuper cum morte superioris uxoris novis nuptiis locum vacuefecisses, nonne etiam alio incredibili scelere hoc scelus cumulasti? quod ego praetermitto et facile patior sileri, ne in hac civitate tanti facinoris immanitas aut exstitisse aut non vindicata esse videatur. Praetermitto ruinas fortunarum tuarum quas omnis proximis Idibus tibi impendere senties: ad illa venio, quae non ad privatam ignominiam vitiorum tuorum, non ad domesticam tuam difficultatem ac turpitudinem, sed ad summam rem publicam atque ad omnium nostrum vitam salutemque pertinent."

Only seven instances of this figure are found in the sermons. Some contain an ironical tone, especially where Augustine attacks the drunkards and defrauders. The following are representative examples:

Ego non dico tibi, Tu es potius traditor. Quod si dicam, facile probo: sed ideo nolo dicere, quia tui fecerunt, non tu fecisti. Non tibi imputo facta aliena, etiam tuorum: tuum factum attendo; quod foris ea, arguo. Exitum tuum arguo. Prorsus omnia removeo quae in vos dici possunt. Omitto ebriositates vestras, fenus et usuras super usuras; omitto greges et furias Circumcellionum: omitto haec omnia, et quaecumque alia quae enumerare non possum. Non omnes forte apud vos ista faciunt. Ille qui ibi ista non facit, ille cui displicent ista quae ibi fiunt; ipse ergo accedat, ipse loquatur: non ei objicio crimen alienum, abluat exitum suum. (47, 17)

[12] Volkmann, 501.

[13] Cat. I, 6, 14.

Three examples in two successive sections:

Video, doleo: conturbaris, et sicut dicit qui fallere nescit, vane conturbaris. Thesaurizas enim: ut bene proveniat quidquid agis, ut damna taceamus, ut tanta pericula et in singulis lucris singulas mortes: mortes dico non corporum, sed malarum cogitationum; ut accedat aurum, perit fides; ut foris vestiaris, intus exspoliaris: ut ista omittamus, ut alia taceamus, ut adversa praetereamus, prospera sola cogitemus; ecce thesaurizas, ecce undique lucra confluunt, et more fontium nummi currunt; ubique ardet inopia, undique fluit copia. . . . Omitto dicere, quia forte dum vivis, thesaurizas furi. Una nocte venit, et tot diebus ac noctibus congregatum paratum invenit. Thesaurizas forte latroni, forte praedoni. Nolo amplius dicere, ne commemorem et refricem perpessorum dolorem. . . .

Dicebas enim et respondebas: Thesaurizo mihi, filiis meis, posteris meis. Dixi quanta sint et in ipsis filiis metuenda. Sed omitto poenaliter victuros filios, sicut optat inimicus: sic vivant sicut optat pater. (60, 3, 4)

The following example contains a detailed explanation both as to the class which he calls "quidam haeretici" and the argument he pretends to overlook:

Omitto quod quidam haeretici ipsum omnino Spiritum sanctum vel non creatorem, sed creaturam esse contendunt; sicut Ariani et Eunomiani et Macedoniani: vel eum prorsus ita negant, ut ipsum Deum negent esse Trinitatem, sed tantummodo esse Deum Patrem asseverant, et ipsum aliquando vocari Filium, aliquando vocari Spiritum sanctum: sicut Sabelliani, quos quidam Patripassianos vocant, ideo quia Patrem perhibent passum: cujus cum negant esse aliquem Filium, sine dubio negant esse Spiritum sanctum. (71, 5)

Short paraleipses:

Ut ergo omittam, quomodo inde omnem idolorum superstitionem, quae illic valida fuerat, crescendo fugaverit: accipio quod dicitis, O sodales mali; accipio prorsus, assentio Africam in meridie esse, et Africam significatam in eo quod dictum est, "Ubi pascis, ubi cubas in meridie?" (138, 10)

Quid ego feci speculator? liber sum, non vos gravo. Scio dictu-

ros quosdam: Quid nobis voluit dicere? Terruit, gravavit nos, reos nos fecit. Imo a reatu volui liberare. Foedum est, turpe est: nolo dicere malum, nolo dicere periculosum, nolo dicere exitiosum: turpe est ut vos fallam, si Deus me non fallit. (40, 7)

6. Dialektikon.

Dialektikon,[14] or the practice of questioning and replying to one's self, is a very animated figure in oratory. The speaker becoming, as it were, two characters, secures variety and emphasis for his discourse. Cicero, with his fiery ardor and impetuosity of nature, makes an extensive use of this figure. A remarkable instance occurs in the oration for Milo:[15] "Si haec non gesta audiretis, sed picta videretis, tamen appareret uter esset insidiator, uter nihil cogitaret mali, cum alter veheretur in raeda paenulatus, una sederet uxor. Quid horum non impeditissimum? vestitus an vehiculam an comes? quid minus promptum ad pugnam, cum paenula inretitus, raeda impeditus, uxore paene constrictus esset? —Videte nunc illum, primum egredientem e villa, subito: cur? vesperi: quid necesse est? tarde: qui convenit, praesertim id temporis? 'Devertit in villam Pompei?' Pompeium ut videret? sciebat in Alsiensi esse; villam ut perspiceret? miliens in ea fuerat. Quid ergo erat? mora et tergiversatio: dum hic veniret, locum relinquere noluit."

Dialektikon forms one of the most striking stylistic elements in the sermons of Augustine. No device could have been more suitable for his purpose of driving home the great truths of religion, than the forceful question and answer. Augustine's aim in using this figure was to make his hearers think; to arouse their feelings and then offset their incorrect ideas by a definite explanation. The following examples are typical of its use in the sermons:

With parachesis and alternating epanaphora:

Quaero, Quare mortua est anima? Quod paulo ante dicebam, quaero, Quare mortuum est corpus? Quia discessit vita ejus anima. Quare mortua est anima? Quia deseruit eam vita ejus Deus. (65, 6)

A long series of questions and answers with alternating epanaphora:

[14] Quint., 9, 2, 14; Volkmann, 492. [15] Pro Mil., 20, 54.

Quomodo dolus non est dolus? Quomodo petra non est petra? Quomodo dicitur mare, et non est mare; quia aliud significat: sic dicitur petra, et non est petra; quia aliud significat. . . . Quare dictus est leo? Propter fortitudinem. Quare dictus est petra? Propter firmitatem. Quare dictus est agnus? Propter innocentiam. Quare dictus est vitulus? Propter victimam. Quare dictus est mons? Propter magnitudinem. Quare manna? Propter dulcedinem. Quare ergo dolus? Jam quid sit dolus videamus, et inveniamus quare dictus sit dolus. (4, 22)

With a Biblical explanation:

Bonus ille seminator Filius hominis, non in Africa solo, sed ubique sparsit semen bonum. Inimicus autem superseminavit zizania. Sed tamen quid ait paterfamilias? "Sinite utraque crescere usque ad messem." Per quid crescere? Utique per agrum. Quis est ager? Numquidnam Africa? Non. Quis est ergo? Non interpretemur nos, Dominus dicat: neminem sinamus aliquid pro arbitrio suspicari. . . . Quis ea seminavit "Inimicus autem," inquit, "qui ea seminavit, diabolus est," Quis est ager? "Ager est," inquit, "hic mundus." Quae est messis? "Messis est," ait, "finis saeculi." Qui sunt messores? "Messores," inquit, "Angeli sunt." Numquid Africa est mundus? Numquid messis hoc tempus? Numquid messor Donatus? Per totum orbem terrarum exspectate messem, per totum orbem terrarum crescite in messem, per totum orbem terrarum zizania tolerate usque ad messem. (88, 21)

Metaphorical:

Qui ergo superbiebant et alta sapiebant, relicti sunt in montibus, ad nonaginta novem pertinent. Quid est, relicti sunt in montibus? Relicti sunt in tumore terreno. Quid est, ad nonaginta novem pertinent? In sinistra sunt, non in dextera. Nonaginta enim et novem in sinistra numerantur; unum adde, ad dexteram transitur. (175, 1)

With polyptoton:

Et quid ait Dominus Jesus de ipso diabolo? "Ecce venit princeps mundi hujus." Jam saepe dictum est Charitati vestrae, mundum istum appellari peccatores. Et quare peccatores nomine mundi appellantur? Quia dilectione mundi inhabitant mundum. (170, 4)

Four examples in almost immediate succession:

> Sed quando venit ad vitam, et redit ad regnum? In fine saeculi. Nam ideo caudam tenuit, ubi finis est, ut ad pristinum revocaret.
>
> Quid illa manus? Certum est quia et illa manus populum ipsum significat. Sinus hominis quid est? Sinus Moysi secretum Dei. Cum esset homo in secreto Dei, incolumis erat, et bono colore. . . . Facta est ergo manus illa alba: sed rediit ad sinum, per sinum Domini nostri Jesu Christi, et recepit colorem. Quid autem illa aqua? Aqua illa significat sapientiam. (6, 8)

With paronomasia:

> Numquid non poenitentiam egerunt, quia secum oleum non portaverunt? Et quid illis profuit sera poenitentia, quando eas irridebat vera sapientia? "Clausum est" ergo "ostium." Et quid illis dictum est? "Non novi vos." Non illas novit, qui omnia novit? Quid ergo est, "Non novi vos?" Improbo vos, reprobo vos. (93, 16)

Cf. also: 101, 3; 106, 2, 3, 4; 107, 4, 5, 6; 25, 7; 26, 8, 10; 67, 6, 7, 8, 9; 90, 4; 93, 8, 9, 17; 96, 2, 3; 110, 1, 2.

Frequency of Dialektikon in the Sermons.[16]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Dialektikon
Genesis	5	46	31
Exodus	3	20	9
Psalms	1	21	5
Kings	2	12	1
Psalms	22	138	94
Solomon	3	28	22
Ecclesiasticus	4	22	8
The Prophecies	9	103	91
Gospel of St. Matthew	44	324	208
Gospel of St. Mark	3	14	16
Gospel of St. Luke	19	93	83
Gospel of St. John	31	180	184
Acts of the Apostles	3	22	9
Epistles of St. Paul	28	200	168
Epistle of St. James	2	18	13
Epistles of St. John	2	21	20

[16] The figures in the first and second columns indicate the number of sermons and half-pages included in every group.

Sermones de tempore:	Sermons	Half-pages	Dialek-tikon
In Natali Domini nostri Jesu Christi...	13	34	5
In Quadragesima.....	7	26	1
In traditione Symboli.....	3	20	12
In die Paschae.....	6	13	14
In diebus Paschalibus.....	29	125	131
In die quadragesimo Ascensionis Domini	1	7	11
In die Ascensionis Domini.....	5	23	23
In vigiliis Pentecostes.....	1	7	1
In die Pentecostes.....	6	26	6
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum.....	1	7	4
In Natali martyris Vincentii.....	2	5	1
In festo Vincentii.....	2	17	2
De Paulo apostolo.....	2	17	8
In Natali martyrum Massilitanorum....	1	3	1
In Natali martyrum Mariani et Jacobi.	1	7	6
In Natali martyrum Protasii et Gervasii	1	5	2
In Natali S. J. Baptistae.....	7	47	39
De Baptismo parvulorum.....	1	18	9
In Natali apostolorum Petri et Pauli...	5	38	23
In solemnitate et in Nat. Machabaeorum.	2	11	5
In solemnitate martyris Laurentii.....	1	11	1
In solemnitate martyris Laurentii.....	2	7	3
In Natali martyrum Massae Candidae..	1	8	3
In Decollatione beati J. Baptistae.....	2	6	3
In Natali Cypriani martyris.....	5	20	7
De Stephano martyre.....	11	32	29
In Natali martyrum.....	12	34	28
In Dedicatione Ecclesiae.....	3	11	3
Sermones de diversis.....	23	192	59

As might be expected from the results obtained on interrogatio, Augustine makes a liberal use of its kindred figure dialektikon. The motive underlying its frequency is not effect. Augustine finds it a most useful instrument to drive home a clear interpretation of Scriptural passages. Many of the sermons on Biblical texts with their numerous questions and answers might be taken for a present-day catechism. In this section nine hundred and sixty-two examples were found, or almost three-fourths the total. Few figures of speech are so effective in giving energy and vigor to Augustine's oratory as dialektikon. Some of his sermons, comparatively dull, become vivacious by the recurrence of this device at regular intervals throughout the various sections. Augustine

uses plain concise language in his answers often accompanied by illustrative matter and expressions familiar to his simple people. On the whole one thousand four hundred and two examples scattered over three hundred and sixty-three sermons show again the skilled rhetorician's lack of restraint in the use of ornaments of style.

7. Prolepsis.

Prolepsis[17] or anteoccupatio is a figure by which the speaker prevents an objection to what he advances and returns an answer to it. This figure is very effective in the exordium of a speech. Combined with frankness and openness of manner it is an excellent means for elucidating a statement from different viewpoints. A remarkable instance of this figure occurs in Cicero's oration for Archaias:[18] "Quaeret quispiam: Quid? illi ipsi summi viri quorum virtutes litteris proditae sunt istane doctrina quam tu effers laudibus, eruditi fuerunt? Difficile est hoc de omnibus confirmare, sed tamen est certum quid respondeam. Ego multos homines excellenti animo ac virtute fuisse sine doctrina, et naturae ipsius habitu prope divino per se ipsos et moderatos et gravis exstitisse fateor; etiam illud adjungo, saepius ad laudem atque virtutem naturam sine doctrina quam sine natura valuisse doctrinam. Atque idem ego hoc contendo, cum ad naturam eximiam et inlustrem accesserit ratio quaedam conformatioque doctrinae, tum illud nescio quid praeclarum ac singulare solere exsistere."

Augustine makes a fairly large use of this figure. He is ever on the alert to offset any possible perplexities which his statements may occasion his hearers. The following are examples representative of this figure:

> Non ergo, quod dixi, Ipse te delectet, a quo habes quidquid te delectat, peccatum intelligas, et dicas: Ecce delectat me peccatum; numquid a Deo habeo peccatum? Vide primo ne forte non te delectet peccatum, sed aliud te delectet, ubi facias peccatum. . . . Escam in reti appetis, et nesciens peccato vesceris; idemque si defendis; Si peccatum est multum bibere, quare vinum instituit Dominus? Si peccatum est aurum amare, amator sum auri, non Creatoris: Creator auri Deus est; quare creavit quod amare malum est? Sic caetera quae

[17] Quintilian, 9, 2, 16, 17; Volkmann, 279.
[18] VII, 15.

amas male, in quibus est omnibus luxuria, ubi committuntur multa flagitia: attende, inspice, considera, quia omnis creatura Dei bona est, et illic peccatum non est, nisi quia male uteris. (21, 3)

Ipsum Verbum Deus incommutabilis est, sicut Deus apud quem est Deus. Nihil in ulla persona cogites detrimenti, nihil commutationis. Deus enim pater luminum, "apud quem non est commutatio, nec momenti obumbratio." Si ergo incommutabilis est, inquis, quid est illa species, in qua ut voluit, cui voluit, apparuit, deambulando, sonando, vel se etiam ipsis carnalibus oculis exhibendo? Quaeris a me quid sit, unde faciat Deus praesentiam sui; quasi jam explicare possim unde fecerit mundum, unde fecerit coelum, unde fecerit terram, unde fecerit te. Jam video, respondes, De limo. Ecce te de limo: unde limum? Respondes, De terra. Sed, puto, non de illa terra quam alter fecit; sed de illa terra quam fecit qui fecit coelum et terram. Unde ergo et ipsa terra? "Dixit, et facta sunt." Bene, optime respondes, agnoscis: "Dixit, et facta sunt": nihil plus quaero. (23, 15)

Si justitia est opus Dei, sicut ego dixi; quomodo erit opus Dei quod Dominus dixit, ut credatur in eum, nisi ipsa sit justitia credere in eum? Sed ecce, inquis, a Domino audivimus, "Hoc est opus Dei, ut credamus in eum": a te audivimus quod opus Dei sit justitia: proba nobis credere in Christum, hanc esse justitiam. Videtur mihi, quoniam jam respondeo quaerenti, et justa flagitanti, videtur tibi credere in Christum non esse justitiam? Quid est ergo? Impone huic operi nomen. Procul dubio si bene consideras quod audisti, responsurus es mihi: Ista fides vocatur; credere in Christum, fides vocatur. Accipio quod dicis, credere in Christum, fides vocatur. (49, 2)

Revocemus ergo difficultatem quaestionis sensibus vestris. Dicat aliquis mihi: Tu dixisti, nihil Patrem facere sine Filio, neque Filium sine Patre; et testimonia de Scripturis adhibuisti, nihil facere Patrem sine Filio, quia omnia per ipsum facta sunt; nec quod factum est regni sine Filio, quia ipse est Sapientia Patris, attingens a fine usque ad finem fortiter, et disponens omnia suaviter. (52, 7)

Nolite ergo multum loqui: quia novit quid vobis necessarium sit. Sed ne forte hic aliquis dicat: Si novit quid nobis sit necessarium, utquid vel pauca verba dicimus? utquid oramus?

Ipse scit: det quod scit nobis necessarium. Sed ideo voluit ut ores, ut desideranti det, ne vileseat quod dederit: quia et ipsum desiderium ipse insinuavit. (56, 4)

Cf. also: 56, 16; 60, 8; 74, 3; 90, 4; 93, 1, 8; 99, 4; 114, 3; 117, 13.

Frequency of Prolepsis in the Sermons.[19]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Prolepsis
Genesis	5	46	1
Psalms	22	138	7
Job	1	9	1
The Prophecies	9	103	1
Gospel of St. Matthew	44	324	14
Gospel of St. Luke	19	93	2
Gospel of St. John	31	180	12
Epistles of St. Paul	28	200	9
Epistles of St. John	3	21	7
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	1
De Calendis Januariis	2	7	1
In traditione Symboli	3	20	1
In diebus Paschalibus	29	125	17
In vigiliis Pentecostes	1	7	2
Sermones de sanctis:			
In Natali S. J. Baptistae	7	47	2
De Baptismo parvulorum	1	18	1
In Natali apostolorum Petri et Pauli	5	38	4
In Natali martyrum Massae Candidae	1	8	1
De Stephano martyre	11	32	1
Sermones de diversis	23	192	4

8. Prodiorthosis.

Prodiorthosis, is a figure by which the speaker suspecting that his discourse will give offense, assumes an apologetic tone. A weaker form is the orator's promise to be brief. In the latter it occurs forty-seven times in the sermons leaving only eleven instances for the more rhetorical form, namely, assuming the air of an apology. The following examples are representative of this figure:

[19] In this table the figures in columns one and two refer to the number of sermons and half-pages in each group. Column three indicates the frequency of prolepsis in the sermons.

a) A promise to be brief:

Breviter dico quomodo utrumque sine controversia accipiamus. Intellige, ut credas, verbum meum; crede, ut intelligas, verbum Dei. (43, 9)

Breviter respondeo: Ubi est pars Donati, non invenitur Cyrene; ubi est Cyrene, non invenitur pars Donati. (46, 41)

Mulierem istam tam fortem quis non videt? Sed jam inventam, jam eminentem, jam conspicuam, jam gloriosam, jam ornatum, jam lucidam; jam, ut cito explicem, toto terrarum orbe diffusam. (37, 2)

Nunc quid exspectetis, novi: quid a me velitis audire, intelligo. Dicam et hoc breviter, ut Dominus donat: "Ascendentes et descendentes Angelos ad Filium hominis." Quomodo si descendunt ad illum, hic est; si ascendunt ad illum, sursum est? (122, 6)

Jam nunc quia ut potuimus, quaestionem profundam in tantilla temporis brevitate solvimus; aut si nondum solvimus, debitores, ut dixi, teneamur: illud potius breviter videamus de remissione peccatorum. (99, 7)

b) Assuming an apologetic tone:

Et si consideremus loca audeo dicere (quamvis timide id dicam, tamen audeo) quasi separabilem Trinitatem. (52, 2)

Et quando cum eis agitur, his testimoniis apostoli Pauli quae non intelligunt, conantur convincere, quid dicam, catholicos non intelligentes, et non potius negligentes? (153, 2)

Timeo ne ego ipse adversarius sim quibusdam, quia haec loquor. Quid ad me pertinet? Fortem me faciat qui terret ut loquar, ut non timeam querelas hominum. Nam qui nolunt castitatem servare uxoribus suis (et abundant tales), nolunt me ista dicere. (9, 3)

Audeo dicere Charitati vestrae: in inferioribus attendamus, quod in superioribus inveniamus. (34, 4)

Cf. also: 128, 14; 123, 3; 124, 3; 52, 14; 86, 11; 88, 17; 79, 1; 82, 1; 37, 1, 2; 43, 4; 40, 5; 7, 2; 32, 13.

Frequency of Prodiorthosis in the Sermons.[20]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Prodiorthosis
Genesis	5	46	4
Exodus	3	20	2
Psalms	1	21	1
Psalms	22	138	3
Solomon	3	28	2
Ecclesiasticus	4	22	1
The Prophecies	9	103	3
Gospel of St. Matthew	44	324	8
Gospel of St. Luke	19	93	1
Gospel of St. John	31	180	5
Acts of the Apostles	3	22	1
Epistles of St. Paul	28	200	9
Epistle of St. James	2	18	1
Sermones de tempore:			
In traditione Symboli	3	20	2
In diebus Paschalibus	29	125	2
De monitis baptizatorum	1	2	1
In vigiliis Pentecostes	1	7	1
Sermones de tempore:			
In festo martyris Vincentii	2	17	1
In Natali S. J. Baptistae	7	47	3
De Stephano martyre	11	32	1
In Natali martyrum	12	34	1
Sermones de diversis	23	192	5

Figures of Argumentation.

363 Sermons.	Dialektikon	1402	Half-pages of text: 2136.
	Prosopopoeia	452	
	Epidiorthosis	168	
	Prolepsis	89	
	Prodiorthosis	58	
	Diaporesis	23	
	Paraleipsis	7	
	Hypophora	2	
		2201	

Of the above table epidiorthosis, paraleipsis, prolepsis, and prosopopoeia occur seventy-two times altogether in Augustine's Letters.[21] Comparing this result with seven hundred and sixteen ex-

[20] The figures in the first and second columns refer to the number of sermons and half-pages in each group.

[21] Sister Wilfred, 224.

amples of the same figures found in the sermons, a proportion of about ten to one is obtained. Evidently Augustine exercised restraint in his Letters. The limited scope of correspondence would not ordinarily lend itself to rhetorical flourish. With the exception of prosopopoeia and dialektikon St. Basil uses these same figures very sparingly. Campbell's [22] study of these devices in his sermons shows a total of three hundred and forty-one examples in five hundred and sixty-three half-pages of the Benedictine edition. Diaporesis, paraleipsis and hypophora form a remarkably small stylistic element in Augustine's sermons. The examples, however, show a skillful if not a generous use. Dialektikon and prosopopoeia are used consistently and excessively throughout.

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[22] Campbell, 56 ff.

CHAPTER IX.

Minor Figures Sophistically Developed.

1. Hyperbole.

Hyperbole [1] or the magnifying of an object beyond the limits of strict truth, is a figure which occurs in all languages even in ordinary conversation. Its chief use consists in being understood for what it is, an exaggeration; its abuse, in not answering to the spirit of the passage. Overdoing the passion, it becomes bombast, and employed without the proper emotion it is ludicrous. On some occasions the natural style of an enthusiastic imagination may permit this figure but when used to excess it renders style frigid and inaffective.

Some hyperboles are employed merely in description while others are suggested by warmth of passion. The latter kind resulting from strong feeling, as in contemplating the sublime or what produces sorrow is called the impassioned hyperbole, while the former consisting of the orator's vivid conception of some characteristic of an object and his attempt to describe it, is termed descriptive hyperbole. Cicero's [2] exaggeration of the luxury and wickedness of Antony is a good exemplification of hyperbole: "Quae Charybdis tam vorax? Charybdin dico? quae si fuit, animal unum fuit; Oceanus, medius fidius, vix videtur tot res tam dissipatas, tam distantibus in locis positas tam cito absorbere potuisse?" Virgil [3] describing the swiftness of Camilla says: "Illa vel intactae segetis per summa volaret gramina, nec teneras cursu laesisset aristas; Vel mare per medium fluctu suspensa tumenti ferret iter, ceteris nec tingeret aequore plantas." In his address to Augustus Virgil [4] carries this figure still farther: "ipse tibi iam brachia contrahit ardens Scorpius et coeli justa plus parte reliquit?" Lucan,[5] who was noted for his extravagant hyperboles, resolved to outdo Vergil in a like address to Nero, and besought the Emperor not to choose his place near either of the poles but just in the middle of the

[1] Quintilian, 8, 6, 68.
[2] Phil., II, 27, 67.
[3] Aeneid, 7, 808-811.
[4] Georg., I, 34.
[5] Pharsalia, I, 53.

heavens, lest by going too much to either side his weight should overthrow the universe:

> "Sed neque in Arctro sedem tibi legeris orbe:
> Nec polus adversi calidus qua vergitur Austri;
> Unde tuam videas obliquo sidere Romam.
> Aetheris immensi partem si presseris unam,
> Sentiet axis onus. Librati pondera coeli
> Orbe tene medio: pars aetheris illa sereni
> Tota vacet, nullaeque obstent a Caesare nubes."

Exaggeration, passing the bounds of good taste, was characteristic of the hyperbolical manner of the sophists; Aristides, Himerius and Libanius made an excessive use of this figure. It became an established convention of Christian panegyrical oratory. St. John Chrysostom,[6] St. Gregory Nazianzus,[7] and St. Gregory of Nyssa[8] show a particular fondness for this device. St. Basil is more[9] restrained than the three foregoing, but nevertheless falls under its spell occasionally. Augustine exhibits a liking for the hyperbolical turn of expression but not excessively so. He employs it very skillfully on special occasions as when he compares the supplicant sinner to a hedge hog covered with thorns and timid as a hare: "Venit unus supplex peccator, coopertus spinis tanquam hericius, et nimis timidus tanquam lepus" (99, 6), or when he points out the evil servant killing his fellow slaves and becoming drunk with wickedness: "Et incipit caedere conservos, et inebriari cum malis" (37,15). His eulogies on the martyrs and their persecutors furnish typical examples. Saul is described as breathing out blood and slaughter: "Ibat, saeviebat, caedes et sanguinem anhelabat" (333, 3). Speaking of the martyrs who laid down their lives for their brethren he says: "Sicut ille unus animam suam pro nobis posuit: ita et imitati sunt martyres, et animas suas pro fratribus posuerunt, atque ut ista populorum tanquam germinum copiosissima fertilitas surgeret, terram suo sanguine irrigaverunt" (280, 6). In a later passage he describes the earth purpled with thousands of martyrs: "Istis ergo martyribus recentioribus, quorum millibus terra purpurata est, imperabatur et dicebatur a persecutoribus, Negate Christum" (300, 2). Augustine compares the Christians fleeing from the persecutions in Jerusalem to glowing torches inflaming

[6] Ameringer, 39, 40.
[7] Guignet, 244.
[8] Meridier, 158-161.
[9] Campbell, 69.

all places whithersoever they come: "Sed tanquam ardentes faces, quocumque veniebant, accendebant" (316, 4).

Whenever Augustine undertakes to attack sin he finds exaggeration most suited to his purpose. The sinner self-satisfied with the bestowal of a little alms is reminded of his "heaps" of sins: "quasi securi vobis blandimini de minimis granis eleemosynarum, et acervos obliviscimini peccatorum" (9, 19). Here he often rises to a grand climax, piling up one exaggeration on another, as when he speaks to his people on the ill-feelings which they allow to grow old in their hearts: "Irascimini, et inveterantur irae in cordibus vestris, fiunt tot odia, tot trabes, tot scorpii, tot serpentes; et domum Dei, cor vestrum, purgare non vultis" (58, 8).

Augustine often oversteps the proper limits of this figure as when borrowing the Scriptural hyperbole he says: "Ipse est mons, qui ex parvo lapide crevit, et totum orbem crescendo implevit" (338, 1). And again: "Hujus desiderio laboravit in gemitu suo, hinc lavit per singulas noctes lectum suum, et in lacrymis stratum suum rigavit" (337, 3).

These examples quoted are representative of the type of hyperbole common to the sermons. Generally speaking they are of a nature which seizes the fancy strongly and disposes it to run beyond the bounds of truth. Sometimes they dazzle by their boldness but reason and good sense are rarely violated. The remaining examples occur in passages 4, 32; 5, 5; 22, 4; 45, 6, 7; 63, 2; 71, 1, 3. 11; 80, 2; 81, 7, 9; 116, 7; 143, 3; 210, 8; 216, 6; 262, 3; 279, 4, 5; 284, 2; 297, 10; 349, 4; 286, 3; 316, 3, 4; 363, 3; 82, 1; 180, 11; 90, 1; 109, 1; 5, 1; 170, 7.

2. Oxymoron.

Oxymoron[10] or paradox, the combination of two terms apparently contradictory, is a device characteristic of the sophistic school. It arises either from the combination of a term taken figuratively with one taken literally, or when a word understood in the material sense is joined to a word of spiritual signification, the meaning being intelligible in the light of the context. Ancient rhetoricians make a distinction between paradox and oxymoron, but this distinction is not clearly established.

[10] Volkmann, 426, 434.

Although classic orators rarely indulged in this figure, it was employed excessively by sophistic rhetors. Christian orators,[11] considering it suitable for setting forth the truths of religion, made an extended use of it also. Augustine with his enthusiastic nature and highly imaginative character is by no means sparing of this device.

Examples:

In his sermon on the text taken from the Epistle of St. James, "Si autem unusquisque vestrum velox ad audiendum, tardus autem ad loquendum," he tells his audience if they hear the word of God and neglect to do it, "they build up destruction" for themselves: "Si audis et non facis, ruinam aedificas" (179, 8). Speaking of St. Paul, the persecutor of the Christian Church, Augustine uses an oxymoron of a highly piquant character: "Dum ambulat, prosternitur; ut videat, excaecatur" (175, 7). Again he says that the poverty of our Lord makes us rich: "Divitiae illius quid nos facturae sunt, cujus paupertas nos divites facit?" (169, 2). In another passage he continues: Christ found the hearts of his disciples dead, he appeared and he did not appear to them; he was both seen and hidden: "Vivens Christus mortua discipulorum corda invenit: quorum oculis et apparuit et non apparuit; et videbatur et abscondebatur" (235, 2).

In his discourse on the text, "Qui gloriatur, in Domino glorietur," a series of successive oxymora occur: "Ubi humilitas, ibi majestas; ubi infirmitas, ibi potestas; ubi mors, ibi vita" (160, 4). And, "Videbat, et non videbat: videbat oculis, sed adhuc corde non videbat" (135, 6). More striking in boldness is the following: "Venit ille, alligavit fortem vinculis passionis suae; intravit in domum ejus, id est, in corda eorum ubi ipse habitabat, et vasa ejus arripuit" (130, 2).

The Scriptures and the sacraments furnish occasion for paradoxes. Commenting on the passages wherein the young man, wishing to follow Christ, asks permission to bury his father, Augustine remarks to his audience: "Pater tuus mortuus est: sunt alii mortui qui sepeliant mortuos" (100, 2). Regarding the Holy Eucharist he says: "Quam multi et modo in ipsa coena, quamvis illam tunc [illegible]ensam non viderint, nec panem quem Dominus gestavit in manifro[illegible], oculis suis aspexerint, vel faucibus gustaverint; tamen quia [illegible]Ai est quae nunc praeparatur, quam multi etiam nunc in ipsa [illegible]Gu judicium sibi manducant et bibunt?" (112, 4).

ridier, 13; Guignet, 95; Ameringer, 35.

In the following sermon four sections contain examples of oxymoron: "Nunc enim quod ei promissum est, homo caecus corde non percipit: . . . Ecce ad quid nutrimur capiendum, ecce ad quid nutrimur percipiendum, comedendum: ut tamen quod comeditur non minuatur, et qui comedit vegetur. Nam modo cibus vegetat comedendo; sed minuitur cibus qui comeditur: quando autem coeperimus comedere justitiam, comedere sapientiam, comedere illum immortalem cibum; et nos vegetamur, et cibus ille non minuitur. . . . Ergo antequam crederent et obedirent, mortui jacebant: et ambulabant, et mortui erant. Quid valebant, quia ambulabant mortui? Et tamen si quis inter illos moreretur corpore, currerent, sepulcrum pararent, involverent, portarent, sepelirent mortui mortuum: . . . Quid enim accepturi sunt boni? Ecce jam dico, quod paulo ante non dixi; et tamen dicendo non dico" (127, 1, 6, 7, 11).

There are occasions when Augustine allows this figure to become very exaggerated e. g., "Ille qui discipulos suos fecit piscatores hominum, intra retia sua omne genus auctoritatis inclusit" (51, 4). And: "Denique magis diabolus non victo Vincentio, quam Vincentius persequente diabolo torquebatur. Quanto enim erant illa truculentiora et exquisitiora tormenta, tanto magis tortus de torquente triumphabat" (275, 2). Exhorting his audience to keep faith alive in their hearts amidst the trials and temptations of life, he says: "Et singuli quippe templa sunt Dei, et unusquisque in corde suo navigat: nec facit naufragium, si bona cogitat" (63, 1).

Numerous instances express a striking antithesis of thought e. g., "Non enim hoc quisquam potest, nisi apud se intus sonante quodam tacito clamore veritatis agnoscere" (12, 4). And again: "audiamus omnes tanquam oves Dei, dum loquitur qui tacet, dum monet nos, et nondum judicat nos qui fecit nos, dum vacat audire, dum licet et legere" (47, 5).

Cf. also in general: 51, 1, 2; 53, 5, 15; 57, 2, 7; 58, 5, 7; 34, 2; 45, 5; 47, 11; 49, 10; 24, 7; 4, 35; 62, 2, 14; 64, 2.

Frequency of Oxymoron in the Sermons.[12]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Oxymoron
Genesis	5	46	4
Psalms	1	21	1
Kings	2	12	2
Job	1	9	2
Psalms	22	138	5
Solomon	3	28	5
The Prophecies	9	103	7
Gospel of St. Matthew	44	324	48
Gospel of St. Mark	3	14	2
Gospel of St. Luke	19	93	11
Gospel of St. John	31	180	40
Acts of the Apostles	3	22	2
Epistles of St. Paul	28	200	13
Epistle of St. James	2	18	4
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	3
In Epiphania Domini	6	17	1
In traditione Symboli	3	20	2
Ad competentes	1	8	4
De oratione Christi	1	2	1
In diebus Paschalibus	29	125	15
In die quadragesimo Ascensionis Domini.	1	7	1
In die Ascensionis Domini	5	23	3
In vigiliis Pentecostes	1	7	1
In die Pentecostes	6	26	1
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	2
In Natali martyris Vincentii	3	5	3
In festo martyris Vincentii	2	17	1
De Paulo apostolo	2	17	3
In Natali martyrum Perpetuae et Felicitatis	3	6	1
In Natali martyrum Mariani et Jacobi	1	7	1
In Natali martyrum Protasii et Gervasii	1	5	1
In Natali apostolorum Petri et Pauli	5	38	2
In solemnitate martyrum Machabaeorum	2	11	2
In solemnitate martyris Laurentii	1	11	2
In solemnitate martyris Laurentii	2	7	1

[12] The figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of oxymoron in the sermons.

	Sermons	Half-pages	Oxymoron
In Decollatione beati Joannis Baptistae.	2	6	1
In Natali Cypriani martyris.....	5	20	5
De Stephano martyre.....	11	32	4
In Natali martyrum.....	12	34	2
In Dedicatione Ecclesiae.....	3	11	2
In die Ordinationis suae.....	2	17	1
Sermones de diversis.....	23	192	11

As might be expected from the generous use Augustine makes of play upon words as employed in figures of sound, the oxymoron or paradox, which marks a still higher degree of artificiality, claims an important place in the sermons. The mysteries of Faith, as contained in the Scriptures, furnish a rich fund of themes for paradoxical expression. One hundred and forty-six examples or more than half the total were found in Augustine's sermons on Biblical texts. The scenes of martyrdom in class three also offer ample opportunities for the use of this figure; forty-five instances occur. The total number, two hundred and twenty-three examples, indicates a liberal use of this pun, or verbal antithesis as it may be called.

3. Hendiadys.

Hendiadys consists in expressing a complex idea by two substantives connected by a copulative conjunction instead of by one substantive and adjective or by one substantive and the attributive genitive. Only five examples were found in the sermons:

Hoc certe *voce et ore* cantamus. (21, 1)

Cur ergo ipsum non vituperant, cum plerumque homines de usu *solis et luminis* in aedificiis suis lites injustissimas concitant; (50, 7)

Terrore ingenti *armorum atque telorum,* et circumdantis forsitan multitudinis vel obviam euntis, (169, 8)

imo convenientissime *dies eorum,* et *solemnitas eorum* a Christianis potius celebratur. (300, 6)

propter duo inter se diversa atque contraria, inde veri unius Dei cultum, hinc *multorum atque falsorum.* (204, 2)

4. Hyperbaton.

Hyperbaton[13] is the separating, for the sake of emphasis, of words which are ordinarily juxtaposed e. g., "Animum adverti,

[13] Quintilian, 8, 6, 66.

judices, omnem accusatoris orationem in duas divisam esse partis." [14] Instances of this figure are so numerous in the sermons that it may be regarded as Augustine's normal word order. The difficulty arising in recognizing intentional hyperbaton rendered it impossible to give statistics on this figure. Only instances illustrating its use and the forms in which it appears will be given here.

The most common form is the interposition of a verb or of several words between the noun and its adjective:

Et ideo Jacob ille, qui modo lectus est, *populum* significat *christianum:* (5, 4)
cum quo *fidem* noluit habere *communem.* (41, 4)
Sitifensis etiam civitas *gravissimo* terrae *motu* concussa est. (19, 6)

The separation of the noun and the participle:

cum Dominus etiam *hominum* in se *credentium* dicat Angelos quotidie videre faciem Patris. (12, 2)

The separation of an antecedent and its modifier by means of a relative clause:

Nec ista ibi cogitetur numerositas Judaeorum dispersa per terras, ad *divinarum,* quas nescientes ubique portant, testimonium *Litterarum.* (204, 3)

The adverb is separated from the adjective it modifies:

Quanto vos *beatiores* estis modo! (51, 6)
Quanto enim quisque *honoratior* est, (51, 5)

The separation of "esse" from the participle in compound tenses:

Notissima pietas patris nostri Abrahae *reddita* nobis *est* in memoriam per recentem lectionem: (2, 1)

Cf. also: 5, 4; 6, 7; 95, 7; 26, 1; 51, 3; 25, 3; 47, 17; 163, 7; 199, 2; 9, 21; 203, 2; 206, 1; 205, 2.

4. Antonomasia.

Antonomasia consists in substituting for a proper name an approximate equivalent, the substitution denoting qualities or manners characteristic of the person or thing to which reference is made. This figure is very common in poetry, but occurs rarely in prose.[15]

[14] Cic., pro Cluent., 1.

[15] Quintilian, 8, 6, 29.

In the use of this device Augustine measures up to the standard of sophistic taste. A wealth of examples referring to the Deity, to Satan, to the apostles and martyrs are found in his sermons. Typical among them are the following:

Names of God:

Denique in Ecclesia loquuntur haerentes veritati *Veritatem* per quam facta sunt omnia, (8, 3)

sed grana vera et plena tolerant paleam, et manent in area usque in finem, quousque veniat *ultimus ventilator.* (4, 34)

Omne itaque corpus, cujus est natura et ordo mutabilis, ad nutum *omnipotentissimi Conditoris,* (12, 10)

Et quamvis qui tales sunt, jam in anima mortui sint: tamen quia *Medicus noster* omnipotens est, (17, 3)

Fratres, justum videtur vobis, ut ibi ponatur Judas, ubi positus est Petrus? . . . Sed de venia desperans, potius sibi collum ligavit, quam *Regis* clementiam supplicavit. (22, 5)

Tunc deinde veniret *Desideratus omnibus gentibus,* sicut Propheta pronuntiante, venturus est. (50, 10)

de quo sexu *Liberator* maculari non posset, et quem sexum Creator commendare deberet. (51, 3)

Eruditi quippe in schola *magistri coelestis,* tanquam lectiones intente audientes, (52, 13)

Habemus copiam, non sapientis, sed ipsius *Sapientiae.* (60, 5)

et forte *Omnipotentem* navigantem somnus pressit invitum. (63, 1)

Clamat *magister Angelorum.* (142, 7)

non nos pudeat humilitatis *Excelsi.* (160, 7)

O bone Mercator, eme nos. (130, 2)

Names of Satan:

Si autem in medio angelorum malorum, quid mirum est, *principem ac ducem* turba ministrorum suorum esse circumdatum? (12, 7)

ut vetus Testamentum dicant esse a nescio quo *principe tenebrarum:* (26, 9)

Et iste perdix, *idem draco, idem serpens,* tanquam sapiens erat, quando Adam per Evam decepit: (46, 28)

Cum ille deseruerit, invenit quod faciat *tentator.* (57, 9)

et in hac saeculi nocte circuit *leo quaerens quem devoret.* (210, 5)

ut adversus contrarias et invidas *potestates rectoresque tenebrarum.* (222, 1)

qui diligit mundum, in mundo cum *principe* habitat mundi. (170, 4)

Apostles and martyrs:

Quem Dominus amplius diligebat, et qui super pectus Domini discumbebat, (135, 8)

ut ille *qui dubitabat discipulus,* repente tactis et cognitis cicatricibus exclamaret, "Dominus meus et Deus meus"! (88, 2)

et tamen operibus carnis ista tribuit *Doctor Gentium* in fide et veritate. (162, 1)

Et hic te auditurus sum, et non potius *Magistrum Gentium?* (165, 8)

Hell:

Si nolunt venire in *hunc locum tormentorum,* (41, 4)

et ambo pertinent ad *regnum diaboli.* (71, 4)

Heaven:

Cum autem transierit omnis labor et gemitus, erimus *in terra viventium.* (45, 4)

David:

eum qui loquitur in Psalmis. (56, 3)

Frequency of Antonomasia in the Sermons.[16]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Antonomasia
Genesis	5	46	11
Exodus	3	20	5
Psalms	1	21	4
Job	1	9	5
Psalms	22	138	25
Solomon	3	28	4
Ecclesiasticus	4	22	2
The Prophecies	9	103	19
Gospel of St. Matthew	44	324	88
Gospel of St. Mark	3	14	4
Gospel of St. Luke	19	93	16

[16] In this table columns one and two refer to the number of sermons and half-pages in each group. The third column indicates the frequency of antonomasia in the Sermons.

	Sermons	Half-pages	Antonomasia
Gospel of St. John	31	180	61
Acts of the Apostles	3	22	4
Epistles of St. Paul	28	200	36
Epistle of St. James	2	18	1
Epistles of St. John	3	21	5
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	15
De Calendis Januariis	2	7	2
In Epiphania Domini	6	17	4
In Quadragesima	7	26	7
In traditione Symboli	3	20	11
Ad competentes	1	8	8
In vigiliis Paschae	5	8	2
In die Paschae	6	13	1
In diebus Paschalibus	29	125	18
In die Dominico octavarum Paschae	1	7	1
In die Quadragesimo Ascensionis Domini	1	7	1
In die Ascensionis Domini	5	23	4
In die Pentecostes	6	26	1
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1
In Natali martyris Vincentii	2	5	2
In festo martyris Vincentii	2	17	3
De Paulo apostolo	2	17	3
In Natali martyrum Perpetuae et Felicitatis	3	6	1
In Natali martyrum Mariani et Jacobi	1	7	5
In die Natali martyrum Casti et Aemelii	1	6	4
In Natali martyrum Protasii et Gervasii	1	5	1
In Natali S. J. Baptistae	7	47	19
De Baptismo parvulorum	1	18	2
In Natali apostolorum Petri et Pauli	5	38	6
In solemnitate et in Nat. Machabaeorum	2	11	1
In solemnitate martyris Laurentii	1	11	1
In Natali martyrum Massae Candidae	1	8	1
In Natali Cypriani martyris	5	20	5
De Stephano martyre	11	32	7
In Natali martyrum	12	34	16
In Dedicatione Ecclesiae	3	11	1
In die Ordinationis suae	2	17	1
Sermones de diversis	23	192	35

Four hundred and eighty-one examples bespeak a generous use of a device characteristic of fourth century oratory. Augustine

unfolds his ideas fully, hence the many instances found of antonomasia combined with periphrasis. What he lacks in strength he endeavors to supply by copiousness. This copiousness gives antonomasia a boldness and energy, only to be found in the reactions of genius to its themes. But there is nothing of strain here. The natural Augustine is speaking in every example.

6. Antimetathesis.

Antimetathesis [17] or the repetition of the same word within a sentence with a different signification, is a kind of verbal trickery peculiar to Asiatic sophistry.

Augustine shows a marked fondness for this device as he does for others of a similar nature. The following are examples representative of this figure in the sermons:

> Videamus si reddis duritiam cordis lapidibus duris, lapidibus qui te lapidant. *Lapides* enim mittunt *lapides, dura duri.* Qui in lapide Legem acceperunt, lapides mittunt. (49, 10)
>
> Si despicitis *mundum,* habebitis cor *mundum,* et videbitis eum qui fecit *mundum:* et sicut ille vicit, ita et vos in ejus gratia vincetis hunc *mundum.* (216, 2)

With a comparison:

> Sicut *verbum* meum assumpsit sonum, per quem audiretur: sic *Verbum* Dei assumpsit carnem, per quam videretur. (225, 3)

In a sentence with asyndetic clauses and epanaphora:

> Si ergo percusserit carnem, tu fugis, tu exis, tu migras, jacet *terra* in *terra.* (161, 6)

With antistrophe:

> Carne quippe sub sole: majestate autem super universum mundum, in quo condidit *solem.* Nunc vero et carne super istum *solem,* quem pro Deo colunt, qui mente caeci verum justitiae non vident *solem.* (190, 1)
>
> Natalis *dies,* quo natus est *dies.* Et ideo hodie, quia ex hodierno crescit *dies.* (196, 1)
>
> Primitus itaque agendum est, ut super iram non occidat iste *sol*; ne deserat ipsam mentem *justitiae sol.* (208, 2)

Periphrastic:

> Quia hinc accepit carnem, hinc accepit terram, et *terram* levavit in coelum, qui fecit *terram et* coelum. (130, 4)

[17] Volkmann, 480.

In chiastic arrangement:

Peccatum oblatum est, et deletum est *peccatum.* (134, 5)

With polysyndeton, alliteration and polyptoton:

Ergo et *pastor pastorum*, et *pastores pastoris*, et oves cum *pastoribus sub pastore.* (138, 5)

An excellent example of this figure occurs where Augustine plays on the name of the pagan goddess Coelestis:

Carthago in nomine Christi manet, et olim eversa est *Coelestis*, quia non fuit *coelestis*, sed terrestris. (105, 12)

With anadiplosis:

O *pauper*, esto et tu *pauper*; *pauper*, id est, humilis. (14, 4)

Cf. also: 24, 2; 13, 1; 8, 3, 2; 152, 7, 11; 125, 2; 121, 3; 126, 4; 100, 2; 71, 12; 65, 3; 169, 17; 196, 4; 62, 2, 14.

Frequency of Antimetathesis in the Sermons.[18]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Antimetathesis
Genesis	5	46	1
Exodus	3	20	5
Psalms	22	138	8
Ecclesiasticus	4	22	1
The Prophecies	9	103	5
Gospel of St. Matthew	44	324	27
Gospel of St. Mark	3	14	2
Gospel of St. Luke	19	93	7
Gospel of St. John	31	180	17
Epistles of St. Paul	28	200	24
Epistle of St. James	2	18	2
Epistles of St. John	3	21	1
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	12
In Quadragesima	7	26	1
In traditione Symboli	3	20	1
Ad competentes	1	8	2
In die Paschae	6	13	2
In diebus Paschalibus	29	125	7
In die quadragesimo Ascensionis Domini	1	7	1
In die Ascensionis Domini	5	23	2
In vigiliis Pentecostes	1	7	2
In die Pentecostes	6	26	2

[18] The figures in the first and second columns refer to the number of sermons and half-pages in each group.

Sermones de sanctis:	Sermons	Half-pages	Antimeta-thesis
De Paulo apostolo	2	17	2
In Natali S. J. Baptistae	7	47	2
De Baptismo parvulorum	1	18	2
In Natali apostolorum Petri et Pauli	5	38	1
In solemnitate martyris Laurentii	1	11	1
In Natali martyrum Massae Candidae	1	8	1
In Natali Cypriani martyris	5	20	4
In Natali martyrum	12	34	2
Sermones de diversis	23	192	19

Augustine shows a greater restraint in antimetathesis than he does in its kindred figures, paronomasia and parachesis. Nevertheless the total, one hundred and sixty-six instances, manifests a striking proof of his liking for the device. It is a kind of delicate punning which Augustine uses to bring out slight differences of application into clear relief. That Augustine was Asiatic in the domain of word play is distinctly established by the examples quoted and the table indicating its frequency in the sermons. The comparative restraint he shows is probably due to the highly artificial character of antimetathesis and the greatness of the themes he developed.

Comparing the results obtained in this chapter with those on Augustine's Letters,[19] simplicity of style is again obvious in his correspondence. Thirteen examples of antonomasia in the latter and four hundred and eighty-one in the Sermons constitute a proportion of about seventeen to one. Hyperbole, oxymoron and antimetathesis, all rank higher in the sermons, showing again the field of composition favorable to the florid style.

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[19] Sister Wilfrid, 217, 268.

CHAPTER X.

Devices of Parallelism.

Parison, antithesis, homoioteleuton and isocolon are devices which contribute to parallelism and the symmetry of the period. These figures go back to Gorgias of Leontini with whom epideictic or display oratory had its beginning.[1] Of this branch of literature the Gorgianic figures were especially characteristic. Gorgias used them to excess. After his time they became the basis of all technical training in the production of artistic prose. While these figures abound in Demosthenes, their importance at this time was much less than in the Attic enthusiasm of the Second Sophistic.

Excessive use of the devices of parallelism was a distinguishing feature of sophistic rhetoric. The sermons of Augustine bear the impress of true sophistic influence in the use of all figures and devices which maintain the symmetry of the period and its rhythmic musical flow; parison, or the occurrence of two or more successive clauses of the same general structure, may be found on every page. This figure is a substitute in prose for the equal divisions of poetry and, unless allowed to degenerate into monotony, it adds strength and beauty to oratory. Isaeus, as well as Demosthenes,[2] was fond of this device and used it skillfully. Hermogenes[3] praises Demosthenes for his artistic and varied use of parison. In Cicero's oration for Milo[4] the following excellent example occurs: "Est igitur haec, judices, non scripta, sed nata lex, quam non didicimus, accepimus, legimus, verum ex natura ipsa adripuimus, hausimus, expressimus, ad quam non docti sed facti, non instituti sed imbuti sumus."

No fourth-century sophist shows better command of this device than Augustine. He employs such a wide variety of forms that its constant recurrence, instead of being a defect, gives ease and grace to every passage in which it occurs. The following subdivisions with examples are illustrative of parison and its variations in the sermons:

Agnoscitur tentator Christus,

[1] Burgess, 102.
[2] Baden, 18.
[3] II, 332-5.
[4] Pro Milo., 4.

agnoscitur tentator Deus:
corrigatur tentator haereticus. (2, 2)

With symploce:

Aliud est ubi mutes vitam,
aliud est ubi toleres vitam. (9, 18)

Monotonous regularity, with two-fold antistrophe:

Cupiditas mea ista est,
honor meus iste est,
gloria mea ista est,
gaudium meum hoc est,
possessio mea ista est. (17, 2)

A very artificial period, highly alliterative, with epanaphora and homoioteleuton:

Magnam misericordiam magnus peccator implorat:
magnam medicinam magnum vulnus desiderat. (20, 2)

Short clauses with asyndeton and homoioteleuton, a good illustration of Asiatic style:

Cantando aedificatur,
credendo fundatur,
sperando erigitur,
diligendo perficitur. (27, 1)

With epanaphora consisting of three repeated words and a doubly rhyming homoioteleuton:

Non enim cessat rapina grassari:
non enim cessat fraudare avaritia:
non enim cessat perjurare malitia. (60, 6)

Cumulative, with asyndeton, isocolon and homoioteleuton:

Paterfamilias inspexit,
paterfamilias invenit,
paterfamilias distinxit,
paterfamilias separavit. (90, 4)

Perfect parallelism, with an almost exact repetition of the same words in each clause.

Salutem audi ab ore ipsius,
salutem tene ab ore ipsius. (101, 10)

Monotonous regularity in complex sentences:

Intende et vide quam canorum est:

odora et vide quam suave est:
gusta et vide quam dulce est:
tange et vide quam molle est. (112, 7)

Another finely balanced period, with epanaphora of two words, asyndeton and homoioteleuton:

Audiatur episcopus jubens,
audiatur episcopus monens,
audiatur episcopus rogans,
audiatur episcopus adjurans. (196, 4)

With a series of rhetorical questions:

Cui enim ministrat, nisi infirmitati?
cui ministrat, nisi mortalitati?
cui ministrat, nisi esurienti ac sitienti? (179, 4)

Prolonged symmetry:

Donatistae ruperunt in Africa,
Ariani ruperunt in Aegypto,
Photiniani ruperunt in Pannonia,
Cataphryges ruperunt in Phrygia
Manichaei ruperunt in Perside (252, 4)

Cf. also: 28, 1, 4; 44, 2; 49, 2; 53, 11; 112, 8; 135, 8; 145, 5; 246, 3; 4, 9, 12, 22; 22, 4; 23, 4; 265, 3; 261, 4; 242, 11; 266, 8; 261, 5.

Sentence Parison—two or more successive sentences having the same general structure.

Examples:

With sentence symploce:

Quaere quid sit hominis proprium, peccatum invenies.
Quaere quid sit hominis proprium, mendacium invenies.
(32, 10)

With sentence epanaphora of three words:

Non erunt opera necessitatis, ubi nulla necessitas.
Non erunt opera misericordiae, ubi nulla miseria. (37, 30)

Prolonged sentence parison:

Si enim eligeret Christus primitus oratorem, diceret orator: Eloquentiae meae merito electus sum.
Si eligeret senatorem, diceret senator: Dignitatis meae merito electus sum.

Postremo, si prius eligeret imperatorem, diceret imperator: Potestatis meae merito electus sum. (43, 6)

With sentence antistrophe:

Arianus et Photinianus, ambo haeretici, et adversum se ambo divisi.
Donatista et Maximianista ambo haeretici, et adversum se ambo divisi. (71, 4)
Et Filius non communiter habetur Filius a Patre et Spiritu sancto: quia non est Filius amborum.
Spiritus autem sanctus communiter habetur a Patre et Filio: quia Spiritus est unus amborum. (71, 33)

Perfect symmetry in all parts of the sentences:

Et dicit tibi hoc amicus tuus, consiliarius tuus: ergo oculus tuus.
Dicit tibi hoc minister tuus, cooperarius tuus: ergo manus tua. (81, 7)
Nos non simus surdi: nam ille clamat.
Nos non simus mortui: nam ille tonat. (85, 1)
Peregrinus est: rapiatur ad Deum.
Inimicus est: rapiatur ad Deum. (90, 10)

With a comparison:

Pulcher est mundus: sed pulchrior est a quo factus est mundus.
Blandus est mundus: sed suavior est a quo factus est mundus.
Malus est mundus: et bonus est a quo factus est mundus. (96, 4)

Elliptical:

Pedes Domini, praedicatores Evangelii.
Capilli mulieris, superfluae possessiones. (99, 13)

With a series of rhetorical questions:

Tolle peregrinationem; cui exhibes hospitalitatem?
Tolle nuditatem; cui praeparas vestem?
Non sit aegritudo, quem visitas?
Non sit captivitas; quem redimis?
Non sit rixa; quem concordas?
Non sit mors; quem sepelis? (104, 3)

Cf. also: 148, 1; 154, 5; 155, 5; 168, 8; 183, 9; 205, 2; 265, 2; 29, 4; 34, 2; 85, 6; 87, 6, 14; 249, 3; 251, 2, 5.

Parison—two or more successive clauses of about the same general structure.

Examples:

judex vivorum et mortuorum a judice mortali judicaretur,
ab injustis justitia damnaretur,
flagellis disciplina caederetur,
spinis botrus coronaretur,
in ligno fundamentum suspenderetur,
virtus infirmaretur,
salus vulneraretur,
vita moreretur. (191, 1)

Ante illum non fuerunt peccatores tot Judaei?
Ante illum non fuerunt peccatores in genere humano?
Ante illum in omnibus hominibus nemo peccato tenebatur? (175, 6)

Chiastic Parison — parison plus a chiastic arrangement of the clauses:

Examples:

With kuklos:

Cecidit qui non mansit, erigit qui non cecidit. (30, 5)

With imperfect kuklos:

Cito fecisti mortiferam rem, sed remedium cito invenisti. (82, 5)

Short chiastic parison:

premebat conscientia, spes sublevabat. (115, 2)
perfecit enim opera, et nihil addidit. (125, 4)

With a variant:

Laboras in jussione avaritiae, in jussione mea non laboras. (164, 5)

Imperative clauses in chiastic arrangement:

Differ secretum cognitionis, strenuitatem obedientiae praepara. (296, 6)

Cf. also: 4, 1, 7; 13, 1; 37, 28; 80, 5; 19, 1; 160, 3.

Antithetical Parison—parison, plus a contrast of ideas. The sophists valued this form highly because it contributed to clearness.

Examples:

With homoioteleuton:

Etenim carnalia beneficia promittebantur,
quia spiritualia non capiebantur. (3, 1)

With isocolon and antistrophe:

Minor filius accepit primatum,
et major filius perdidit primatum. (5, 5)
Benedictus est ex parte bene viventium,
claudicat ex parte male viventium. (5, 8)

In complex clauses:

desiñunt esse quod erant,
et incipiunt esse quod non erant. (7, 7)

With parachesis and homoioteleuton:

Veritas ergo mundat,
vanitas inquinat. (8, 3)

Cf. also: 110, 3; 114, 1; 140, 1; 147, 3; 172, 1; 199, 3; 350, 2; 353, 1; 2, 3; 4, 28; 35, 3; 104, 1.

Chiastic Antithetical Parison—parison plus chiastic arrangement of clauses and contrast of ideas.

Examples:

Facile enim est intrare: exire magnum est. (15, 4)
Periculosum ergo magisterium; discipulatus securus est. (23, 1)
beneficia multa praestitisti, et recepisti mala pro bonis. (110, 3)
Qui conversum liberat, punit aversum. (142, 4)

Antithetical Sentence Parison—two or more successive sentences of the same general structure containing a contrast of ideas.

With symploce and rhetorical questions:

Two in succession:

Nam velit nolit, praeco sonat vocem punitionis et amici sui.
Item, velit nolit, sonat vocem absolutionis et inimici sui.
Da vocem de corde ejus: absolvit amicum, punit inimicum.
Da vocem de sella judicis: punit amicum, absolvit inimicum. (74, 3)

With sentence epanaphora and rhetorical questions:

Si omnes mali sunt intus, quos sum allocutus?
Si autem omnes boni sunt intus, quos monui ut tolerent malos? (90, 1)

With a variant:

Bonus tibi praedicat; carpe uvam de vite.

Malus tibi praedicat; carpe uvam pendentem in sepe.
(101, 10)

Chiastic Sentence Parison—two or more successive sentences of the same general structure but reversed in word order.

With alliteration:

Vide pendentem, si vindicari vis. Vindicari vis; vide pendentem, audi precantem, "Pater, ignosce illis, quia nesciunt quid faciunt." (49, 9)

Alternating Parison—parison in which the parallelism is alternative.

Si promissa est Judaeis terra repromissionis,
significat aliquid spiritualiter terra repromissionis:
si promissa est Judaeis civitas pacis Jerusalem,
significat aliquid nomen civitatis Jerusalem:
si data est Judaeis circumcisio carnis,
significat aliquam spiritualem circumcisionem:
si jussi sunt Judaei unum diem sabbatum observare
de septem diebus, significat spiritualem quietem,
quae non habet vesperam. (4, 8)
sic et Deus si in igne apparuit,
non est ignis;
si in fumo apparuit,
non est fumus;
si in sono apparuit,
non est sonus. (7, 4)

With alliteration:

Peccas propter pecuniam,
hic dimittenda est:
peccas propter villam,
hic dimittenda est:
peccas propter mulierem,
hic dimittenda est: (58, 9)

With alternating epanaphora:

Descendit vita,
ut occideretur;
descendit panis,
ut esuriret;
descendit via,
ut in itinere lassaretur;

descendit fons
ut sitiret:
et tu recusas laborare? (78, 6)

Cf. also: 9, 3; 27, 7; 29, 3; 32, 14; 113, 1; 115, 1; 125, 5; 198, 3; 225, 3; 274, 1; 196, 2; 189, 2.

Alternating Antithetical Parison—parison in which the parallelism alternates and contains a contrast of ideas.

Examples:

Ejus dextera eligitur ad sacrificium,
ut moreretur;
cujus cor electum est ad fidem,
ut nasceretur. (2, 1)

Quis plus servet insanire,
avaritiae est:
quis plus donet insanire,
profusionis est. (9, 21)

Si enim spem tuam posueris in alio homine,
inordinate humilis eris:
si autem spem tuam posueris in te,
periculose superbis. (13, 2)

Three examples in one section:

Quando venit occultus,
non innotuit nisi servis suis:
quando veniet manifestus,
innotescet bonis et malis.
Quando venit occultus,
venit judicandus:
quando veniet manifestus,
veniet judicaturus. . . .
Modo enim felicitatem quae dicitur mundi hujus,
habent et mali:
infelicitatem quae dicitur mundi hujus,
habent et boni. (18, 1)

Cf. also: 17, 1; 29, 4; 36, 6; 38, 2; 39, 8; 49, 5; 53, 6; 67, 6; 72, 1; 81, 3; 120, 2; 177, 10; 219, 1; 223, 2.

Parison, whose clauses are arranged A B C A′B′C′, containing a contrast of ideas.

Non dictum est,
Factum est vespere,

ut finiretur dies:
sed dictum est,
Factum est mane,
ut fieret sine fine dies. (9, 6)
Si dixeris,
Habet;
confitendo deles:
si dixeris,
Non habet;
negando tenes. (176, 2)

Frequency of Parison in the Sermons.[5]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Perfect Parison	Sentence Parison	Parison	Chiastic Parison	Antithetical Parison	Chiastic Antithetical Parison	Antithetical Sentence Parison	Chiastic Sentence Parison	Parison ABC A'B'C'	Parison ABC A'B'C' Antithetical	Parison AB B'A' Antithetical	Alternating Parison	Alternating Antithetical Parison	Chiastic Antithetical Sentence Parison
Genesis	5	46	10		1	4	14	1						7	3	
Exodus	3	20	2		1	1	4							1	1	
Psalms	1	21	3			1	2					1		2	1	
Kings	2	12													1	
Job	1	9												1		
Psalms	22	138	29	5	14	2	21	2				1	2	12	11	
Solomon	3	28	8	1		2	5		1					3	2	
Ecclesiasticus	4	22	7		2	1	6							2	6	1
The Prophecies	9	103	21	2	2	1	11			1	1			10	7	
Gospel of St. Matthew	44	324	96	24	34	10	46	1	4		2	1		43	22	
Gospel of St. Mark	3	14	3	1	1		1							2		
Gospel of St. Luke	19	93	30	13	18	2	12	1	1		1			14	2	
Gospel of St. John	31	180	73	7	24	4	21	1				1		32	10	
Acts of the Apostles	3	22	3	1	2		3							6	2	
Epistles of St. Paul	28	200	69	11	45	4	24	4			3			36	24	
Epistle of St. James	2	18	11	1	5	1	2							7	2	
Epistles of St. John	3	21	6	3	2	1	4							3	2	

[5] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. The other columns indicate the frequency of parison and its subdivision according to the respective headings.

Sermones de tempore:														
In Natali Domini nostri J. Christi	13	34	7	3	5							7		
De Calendis Januariis	2	7	1		1							1		
In Epiphania Domini	6	17	1		1		2					1	1	
In Quadragesima	7	26	4	2	4							1		
In traditione Symboli	3	20	7	1	4	2	4					2	1	
Ad competentes	1	8	2	1	2		2	1				3		
De oratione Christi	1	2	2				1					1		
De Passione Domini in Parasceve	1	5	1											
In viligiis Paschae	5	8											4	
In die Paschae	6	13	3	1								2		
In diebus Paschalibus	29	125	49	9	16	2	11		1	1		12	10	
In die Dominico octavarum Paschae	1	7	3									3		
De monitis baptizatorum	1	2		1										
In die quadragesimo Ascensionis Domini	1	7	7	3	1		3					2	3	
In die Ascensionis Domini	5	23	13	2	4		2					4		
In vigiliis Pentecostes	1	7					1					1		
In die Pentecostes	6	26	8		4		3					2		
Sermones de sanctis:														
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	4		1		1							
In Natali martyris Vincentii	2	5										2		
In festo martyris Vincentii	2	17	5		1							5	1	
De Paulo apostolo	2	17	3								1	2	2	

	Sermons	Half-pages	Perfect Parison	Sentence Parison	Parison	Chiastic Parison	Antithetical Parison	Chiastic Antithetical Parison	Antithetical Sentence Parison	Chiastic Sentence Parison	Parison ABC A′B′C′	Parison ABC A′B′C′ Antithetical	Parison AB B′A′	Alternating Parison	Alternating Antithetical Parison	Chiastic Antithetical Sentence Parison
In Natali martyrum Perpetuae et Felicitatis	3	6	5				1							2		
In Natali martyrum Massilitanorum	1	3	4											1	1	
In Natali martyrum Mariani et Jacobi	1	7	5	2	1									1		
In die Natali Casti et Aemelii	1	6	1											1		
In Natali Protasii et Gervasii	1	5	4				3							1	2	
In Natali S. J. Baptistae	7	47	22	1	2	1	5							6	3	
De Baptismo parvulorum	1	18	2	1	1		5				1			3	1	
In Natali apostolorum Petri et Pauli	5	38	22	4	2	1	4							6	2	
In solemnitate martyrum Machabaeorum	2	11	7	1			11		1					3		
In solemnitate martyris Laurentii	1	11	3	1	1		1		1					2	1	
In Natali martyris Laurentii	1	3	3		1		2									
In solemnitate Laurentii martyris	2	7	5											3		
In Natali martyrum Massae Candidae	1	8	2											2		
In Natali Cypriani martyris	5	20	13	1	1		9		2					5	2	
De Stephano martyre	11	32	10		3		3			1				9		
In Natali martyrum	12	34	23	4	5		5							6	3	
In Dedicatione Ecclesiae	3	11	4	1	2									3	2	
In die Ordinationis suae	2	17	2											1	1	
Sermones de diversis	23	192	12	6	10		21	2				1		22	17	

The following table gives the total number on Parison and its variations:

	Times	
Perfect Parison	670	
Alternating Parison	309	
Antithetical Parison	276	
Parison	224	
Alternating Antithetical Parison	153	
Sentence Parison	114	
Chiastic Parison	40	363 Sermons.
Chiastic Antithetical Parison	13	2136 half-pages
Antithetical Sentence Parison	11	of text.
Parison ABC A′B′C′	9	
Antithetical Parison ABC A′B′C′	5	
Chiastic Sentence Parison	3	
Antithetical Parison AB B′A′	2	
Chiastic Antithetical Sentence Parison	1	
	1830	

To the above one thousand eight hundred and thirty examples of parison and its variations, many other instances might be added which were noticed in this study, but in the endeavour to distinguish between intentional and accidental parison only instances showing conscious art have been recorded. The selection made, indicates a generous but not an excessive use of this device. Augustine rarely indulges in a prolonged monotonous series of balanced cola. The wide range of variations he employs, shows the skilled rhetorician, expert in moulding this device into a variety of shapes which add harmony and beauty to the passages in which they occur.

Three hundred and nine examples of alternating parison, many instances of which were found with alternating epanaphora, antistrophe and homoioteleuton lend a musical and artistic effect to the sermons, but not infrequently they degenerate into the true sophistic tone of rhythm and song, becoming worthy of the term "ᾄσματα" which was applied to certain prose compositions of the sophists.

Of parison combined with contrast of ideas, four hundred and sixty-one examples are found, indicating a liberal use of the most artistic variation of this figure. This form was highly valued by the sophists. The declamations of Polemo [6] abound with examples.

[6] Schmid, I, 63.

The antithetical turn of expression finds an abundance of material in Christian doctrine. The Scriptures contain innumerable examples. Since such a large number of Augustine's sermons are based on Biblical texts it is not surprising to find that he so frequently uses this device. Taken as a whole the many well balanced periods of symmetrical structure furnish an excellent balance of thought, a highly musical rhythm, and give the sermons first rank in sophistic oratory.

2. Antithesis.

Antithesis is a figure by which things different or contrary are contrasted or placed together that they may set off and illustrate each other. When pronounced with a suitable antithesis of the voice this figure gratifies the ear by its pleasing contrast. It gives the effect of making each of the contrasted objects stand out in bold relief and may therefore be employed to advantage for the purpose of strengthening the impressions which any object is intended to make.

The abuse of antithesis lies in warping the real course of thought for the purpose of adapting it to a striking union of terms. When not regulated carefully, the tendency to express thoughts antithetically may become a great defect in style. The hidden antithesis, that is, antithesis in an unpretentious form but nevertheless effective, adds grace and point to eloquence.

That antithesis may be more complete it is necessary that the words and parts of the sentence be of similar structure and correspondence; this makes the contrast more pronounced by setting off the thoughts opposed in parallel structure.

Cicero [7] uses this figure very artistically in his orations. In his speech for Caelius the following remarkable example occurs: "Habuit enim ille, sicuti meminisse vos arbitror, permulta maximarum non expressa signa sed adumbrata virtutum. Utebatur hominibus improbis multis; et quidem optimis se viris deditum esse simulabat. Erant apud illum inlecebrae libidinum multae; erant etiam industriae quidam stimuli ac laboris. Flagrabant vitia libidinis apud illum; vigebant etiam studia rei militaris. . . . Quis clarioribus viris quodam tempore jucundior, quis turpioribus conjunctior? quis civis meliorum partium aliquando, quis taetrior hostis huic civitati? quis in voluptatibus inquinatior? quis in la-

[7] Pro Caelio, 5.

boribus patientior? quis in rapacitate avarior; quis in largitione effusior? Illa vero, judices, in illo homine admirabilia fuerunt, comprehendere multos amicitia, tueri obsequio, cum omnibus communicare quod habebat, servire temporibus suorum omnium pecunia, gratia, labore corporis, scelere etiam, si opus esset, et audacia, versare suam naturam et regere ad tempus atque huc et illuc torquere et flectere, cum tristibus severe, cum remissis jucunde, cum senibus graviter, cum juventute comiter, cum facinerosis audaciter, cum libidinosis luxuriose vivere."

The sophists were excessively fond of the antithetical form of expression. Polemo, Himerius and Libanius employed it beyond the limits of artistic moderation. The Corinthiacus of Favorinus likewise abounds with antithetical expressions.

Christian oratory contains much that lends itself to this figure. St. Gregory of Nazianzus,[8] St. Gregory of Nyssa,[9] St. John Chrysostom[10] and even the restrained St. Basil[11] are very fond of this figure. Augustine too evinces a strong liking for it. Careful attention is needed to detect rhetorical design in every instance of its occurrence in the sermons but since it is so peculiar to Augustine's style it may be assumed that few examples are due to other than rhetorical influences. The following are typical of its use:

a) Antithesis of one term:

et jacet cadaver paulo ante appetibile, modo aspernabile. (65, 5)

veloces tardos exspectate, et pariter ambulate (101, 9)

quod haec visibilia, illa invisibilia; haec temporalia, illa aeterna; haec commutabilia, illa incommutabilia; haec corruptibilia, illa incorruptibilia. (117, 14)

Judaeus et Graecus, dives et pauper, honoratus et privatus, imperator et mendicus, (134, 3)

sed ad ruendum, non ad surgendum. (156, 4)

Natura in te sananda est, non separanda. (182, 6)

semel Christum mortuum esse pro nobis; pro peccatoribus justum, pro servis Dominum, pro captivis liberum, pro aegrotis medicum, pro miseris beatum, pro egenis opulentum, pro perditis quaesitorem, pro venditis redemptorem, pro grege pas-

[8] Guignet, 123 ff.
[9] Meridier, 174.
[10] Ameringer, 49 ff.
[11] Campbell, 99 ff.

torem, et quod est omnibus mirabilius, pro creatura creatorem: servantem tamen quod semper est, tradentem quod factus est: Deum latentem, hominem apparentem; virtute vivificantem, infirmitate morientem, divinitate immutabilem, carne passibilem: (220, 1)

Denique hodie ad gratiam Domini pariter accedunt nobiles et ignobiles, doctus et imperitus, pauper et dives. (250, 1)

ut prius sit tempus moestitiae, posterius tempus laetitiae; prius sit tempus laboris, posterius quietis; prius sit tempus calamitatis, posterius felicitatis. (254, 1)

Haec ergo differentia separatura est justos ab injustis, fideles ab infidelibus, confessores a negatoribus, amatores vitae perituraе ab amatoribus vitae aeternae; (277, 2)

b) Of two or more terms:

coelesti Christi voce prostratus est persecutor, erectus est praedicator . . . hoc est, prostravit superbum, erexit humilem. (77, 3)

Nudus foris, intus vestitus. Nudus foris a pannis, et putribilibus pannis; intus vestitus. (107, 10)

Paucos intellexisse video, plures non intellexisse, (131, 9)

Sed neque veritas perire potest, neque falsitas superare. (133, 1)

Gaudeam et ego de pace vestra, qui contristor litibus vestris: . . . nec exegit supplicia, sed promisit praemia. (211, 6)

Cf. also: 123, 4; 276, 4; 279, 1, 9; 280, 5; 283, 3; 285, 2; 298, 1; 90, 1, 2, 3, 4; 289, 5, 6; 294, 3; 317, 5; 293, 4; 71, 11; 183, 13.

Frequency of Antithesis in the Sermons.[12]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Antithesis
Genesis	5	46	21
Exodus	3	20	11
Psalms	1	21	5
Kings	2	12	1
Job	1	9	6
Psalms	22	138	50
Solomon	3	28	9

[12] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of antithesis in the Sermons.

	Sermons	Half-pages	Antithesis
Ecclesiasticus	4	22	22
The Prophecies	9	103	35
Gospel of St. Matthew	44	324	154
Gospel of St. Mark	3	14	6
Gospel of St. Luke	19	93	44
Gospel of St. John	31	180	81
Acts of the Apostles	3	22	14
Epistles of St. Paul	28	200	121
Epistle of St. James	2	18	9
Epistles of St. John	3	21	18
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	6
In Epiphania Domini	6	17	7
In Quadragesima	7	26	4
In traditione Symboli	3	20	14
In Redditione Symboli	1	6	2
Ad competentes	1	8	5
De oratione Christi	1	2	1
De Passione Domini in Parasceve	1	5	2
In vigiliis Paschae	5	8	6
In die Paschae	6	13	2
In diebus Paschalibus	29	125	65
In die Dominico octavarum Paschae	1	7	3
De monitis baptizatorum	1	2	1
In die quadragesimo Ascensionis Domini	1	7	6
In die Ascensionis Domini	5	23	18
In vigiliis Pentecostes	1	7	3
In die Pentecostes	6	26	7
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	1
In Natali martyris Vincentii	2	5	2
In festo martyris Vincentii	2	17	7
De Paulo apostolo	2	17	6
In Natali martyrum Perpetuae et Felicitatis	3	6	7
In Natali martyrum Mariani et Jacobi	1	7	1
In Natali martyrum Massilitanorum	1	3	5
In die Natali Casti et Aemelii	1	6	3
In Natali Protasii et Gervasii	1	5	5
In Natali S. J. Baptistae	7	47	21
De Baptismo parvulorum	1	18	9
In Natali apostolorum Petri et Pauli	5	38	12
In solemnitate martyrum Machabaeorum	2	11	22
In solemnitate martyris Laurentii	1	11	6

	Sermons	Half-pages	Anti-thesis
In Natali martyris Laurentii.....	1	3	2
In Natali martyrum Massae Candidae...	1	8	4
In Natali Cypriani martyris.....	5	20	20
De Stephano martyrum.....	11	32	17
In Natali martyrum.....	12	34	22
In Dedicatione Ecclesiae.....	3	11	9
In die Ordinationis suae.....	2	17	4
Sermones de diversis.....	23	192	76

One thousand and twenty examples, four hundred and sixty of which occur with sentence and clause parisa, point out extreme fondness for this device of contrast. There seems to be very little distorting of meaning or strained effect on the part of Augustine in securing this rhetorical balance. Neither does he obscure the meaning by juxtaposing opposite qualities. No form of expression is better adapted to drive home truths of religion than the balanced antithesis. The many series of contrasted ideas that run in close succession through the sermons must have taken deep root in the minds of Augustine's audience.

3. Chiasmus.

Chiasmus or cross-wise order is formed by placing the second of a pair of clauses in inverse order. Every word has its own peculiar position in a clause; fulfilling its own function but calling for no special notice. As soon, however, as a particular element of thought predominates, the natural tendency for the orator is to shift it into some conspicuous word order and thus gain greater distinction for the idea.

Inverted or chiastic arrangement of the clauses is suitable to impassioned oratory; being a most valuable means for securing emphasis. When two clauses closely connected in thought are thrown into inverted or cross-wise order the figure becomes a sort of linking device. Augustine secures great elevation of style by employing it skillfully, as the following examples demonstrate. Since this device has been already exemplified in connection with parison, only a few instances in combination with other figures will be cited here:

With metaphor, asyndeton, and isocolon:

> vel patientiam perdiderunt, invenerunt aditum, et divisi sunt; amaverunt honorem suum, multum ei tribuerunt, typho super-

biae tumuerunt, non habuerunt tolerantiam, id est, non habuerunt charitatem. (4, 33)

With anastrophe:

Haec ergo cum audis, ab ipso Christo audis: audis et ab illo pastore qui pascit Israel. (46, 12)

With imperfect kuklos:

Praeveniamus eum, ne nos ipse praeveniat. (47, 8)

Forming a perfect kuklos, with alliteration:

Audis enim aure, sed non ab aure audis. (52, 18)

With positive-negative arsis:

vel tunc ex corde dimiseris odium: odium dico dimittas ex corde, non disciplinam. (56, 17)

Cf. also: 133, 1; 175, 5; 259, 2, 5; 264, 4; 355, 4; 354, 6; 302, 13; 4, 17; 13, 1; 37, 28; 80, 5; 93, 14; 160, 3.

Frequency of Chiasmus in the Sermons.[13]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Chiasmus
Genesis	5	46	8
Exodus	3	20	1
Psalms	1	21	2
Psalms	22	138	12
Solomon	3	28	3
Ecclesiasticus	4	22	6
The Prophecies	9	103	8
Gospel of St. Matthew	44	324	30
Gospel of St. Mark	3	14	2
Gospel of St. Luke	19	93	14
Gospel of St. John	31	180	24
Acts of the Apostles	3*	22	1
Epistles of St. Paul	28	200	21
Epistle of St. James	2	18	4
Epistles of St. John	3	21	6
Sermones de tempore:			
In Quadragesima	7	26	2
In traditione Symboli	3	20	2
Ad competentes	1	8	2

[13] In this table columns one and two refer to the number of sermons and half-pages in each group. Column three indicates the frequency of chiasmus in the sermons.

	Sermons	Half-pages	Chiasmus
De oratione Christi	1	2	1
In vigiliis Paschae	5	8	1
In die Paschae	6	13	1
In diebus Paschalibus	29	125	7
In die Dominico octavarum Paschae	1	7	4
In die quadragesimo Ascensionis Domini	1	7	1
In die Ascensionis Domini	5	23	1
In die Pentecostes	6	26	2
Sermones de sanctis:			
In festo martyris Vincentii	2	17	1
De Paulo apostolo	2	17	1
In Natali martyrum Protasii et Gervasii	1	5	1
In Natali S. J. Baptistae	7	47	2
In Natali apostolorum Petri et Pauli	5	38	1
In solemnitate et in Nat. Machabaeorum	2	11	1
In solemnitate martyris Laurentii	1	11	2
In Decollatione beati Joannis Baptistae	2	6	1
De Stephano martyre	11	32	2
In Natali martyrum	12	34	2
Sermones de diversis	23	192	10

One hundred and ninety examples show Augustine's great liking for chiasmus. Only instances involving whole clauses and containing a notable chiastic arrangement have been selected. Of the above number, fifty-seven occur with parison, giving thereby a more artistic form and a more elegant and varied parallelism. By means of this reverse order Augustine also secures other rhetorical devices. He often takes up the last word of the preceding clause and repeats it at the beginning of the next, thus forming the figure called anastrophe. Sometimes, too, he concludes one clause with the initial word of the preceding clause, securing thereby the artificial figure kuklos. Such arrangements add emphasis to chiasmus.

4. Homoioteleuton.

Homoioteleuton,[14] wherein successive clauses end in the same sound, is a figure characteristic of artistic Greek prose. Tiberius and Cornificius[15] remark that a moderate use of this device is productive of great beauty. The sophists used it to excess as a means of display because of the musical ring it gave to their oratory. The Greek ear was delicately attuned to a harmonious

[14] Quintilian, 9, 3, 78.
[15] III, 74; IV, 22, 23.

flow of language, so that rhyming words and expressions were a recognized feature of sophistic literature. Prose as an artistic production had taken the place which poetry once held and real poetry at this time was a peculiar rarity.

A good exemplification of homoioteleuton occurs in the Manilian Law:[16] "Itaque non sum praedicaturus quantas res ille domi militiae terra marique quantaque felicitate gesserit, ut ejus semper voluntatibus non modo cives adsenserint, socii obtemperarint, hostes oboedierint, sed etiam venti tempestatesque obsecundarint;" And again: "Quis hoc non perspicit, praeclare nobiscum actum iri, si Populus Romanus istius unius supplicio contentus erit, ac non sic statuerit, non istum majus in sese scelus concepisse, cum fana spoliarit, cum tot homines innocentes necarit, cum cives Romanos morte, cruciatu, cruce affecerit, cum praedonum duces accepta pecunia dimiserit, quam eos, si qui istum tot, tantis, tam nefariis sceleribus coopertum jurati sententia sua liberarint?"[17]

Rhetorical design must be evident before homoioteleuton may be called a figure. In a highly inflected language like Latin it is often difficult to distinguish between accidental and intentional homoioteleuton. Similarity of accent in the concluding words of corresponding clauses or when combined with other Gorgianic figures may be taken as a fair criterion for determining probability of design. Its occurrence in the sermons is so frequent that only instances found with parison and parallelism of structure have been selected in this study.

Examples:

Of two clauses:

Contempserunt Judaei mortuos suscitantem, non
comtempsit latro secum in cruce pendentem. (22, 3)

With the last three words rhyming:

et recte facta inde manifestantur,
et peccata inde puniuntur. (50, 3)

Of three clauses, with epanaphora:

hoc dicit mendicus;
hoc dicit servus,
hoc dicit dominus ejus. (58, 2)

[16] 48. [17] Verr., I, 4.

Of four clauses, with a change of rhyme in the third and fourth:

Illa turbabatur,
ista epulabatur:
illa multa disponebat,
ista unum aspiciebat. (103, 3)

Quiescant verba,
cesset lingua;
cor excitetur,
cor illuc levetur. (52, 15)

Two-fold, with isocolon and asyndeton:

caste enim vixistis,
nulli fraudem fecistis,
neminem pauperem oppressistis,
limitem nullius invasistis,
neminem jurando fefellistis. (60, 9)

With alternating parison:

Judea gens cognovit,
et crucifixit:
orbis terrarum audivit, (62, 4)
et credidit

With epanaphora:

ille leo propter fortitudinem;
ille leo propter feritatem:
ille leo ad vincendum;
ille leo ad nocendum. (73, 2)

virgo credidit,
virgo concepit,
virgo peperit,
virgo permansit. (170, 3)

Two words rhyming in the first and second clauses and three in the third and fourth :

Non erubuerunt peccare,
et erubescunt rogare:
non erubuerunt de iniquitate,
et erubescunt de humilitate. (211, 4)

Three-fold rhyme; with parallelism of structure and epanaphora:

Apta est humilitas ad habendum regnum coelorum;

apta mansuetudo ad possidendam terram,
aptus luctus ad consolationem;
apta fames et sitis justitiae ad saturitatem;
apta misericordia ad impetrandam misericordiam;
aptum mundum cor ad videndum Deum. (53, 9)

Alternate rhymes:

Tolle fidem,
perit quod credis;
tolle charitatem,
perit quod agis. (53, 11)

With alternating parison and epanaphora:

Hoc dixit dextris
quia fecerunt;
hoc dixit sinistris,
quia facere noluerunt. (113, 1)

With alternate antithetical parison:

Quotidie qui videbantur boni,
labuntur et pereunt;
et rursus qui videbantur mali,
convertuntur et vivunt. (223, 2)

Frequency of Homoioteleuton in the Sermons.[18]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Homoio-teleuton
Genesis	5	46	21
Exodus	3	20	3
Psalms	1	21	4
Job	1	9	1
Psalms	22	138	58
Solomon	3	28	12
Ecclesiasticus	4	22	13
The Prophecies	9	103	27
Gospel of St. Matthew	44	324	134
Gospel of St. Mark	3	14	4
Gospel of St. Luke	19	93	52
Gospel of St. John	31	180	81
Acts of the Apostles	3	22	6

[18] In this table the figures in columns one and two refer to the number of sermons and half-pages in each group. Column three indicates the frequency of homoioteleuton in the sermons.

	Sermons	Half-pages	Homoio-teleuton
Epistles of St. Paul	28	200	132
Epistle of St. James	2	18	12
Epistles of St. John	3	21	10
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	9
De Calendis Januariis	2	7	2
In Epiphania Domini	6	17	3
In Quadragesima	7	26	10
In traditione Symboli	3	20	15
Ad competentes	1	8	7
De oratione Christi	1	2	3
De Passione Domini in Parasceve	1	5	1
In vigiliis Paschae	5	8	1
In die Paschae	6	13	4
In diebus Paschalibus	29	125	58
In die Dominico octavarum Paschae	1	7	3
In die quadragesimo Ascensionis Domini	1	7	3
In die Ascensionis Domini	5	23	14
In vigiliis Pentecostes	1	7	1
In die Pentecostes	6	26	8
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	3
In Natali martyris Vincentii	2	5	1
In festo martyris Vincentii	2	17	5
De Paulo apostolo	2	17	3
In Natali martyrum Perpetuae et Felicitatis	3	6	4
In Natali martyrum Massilitanorum	1	3	2
In Natali martyrum Mariani et Jacobi	1	7	5
In die Natali Casti et Aemelii	1	6	2
In Natali martyrum Protasii et Gervasii	1	5	8
In Natali S. J. Baptistae	7	47	20
De Baptismo parvulorum	1	18	6
In Natali apostolorum Petri et Pauli	5	38	23
In solemnitate et in Nat. Machabaeorum	2	11	13
In solemnitate martyris Laurentii	1	11	3
In Natali martyris Laurentii	1	3	4
In solemnitate Laurentii martyris	2	7	4
In Natali martyrum Massae Candidae	1	8	1
In Natali Cypriani martyris	5	20	20
De Stephano martyris	11	32	14
In Natali martyrum	12	34	23
In Dedicatione Ecclesiae	3	11	6
In die Ordinationis suae	2	17	2
Sermones de diversis	23	192	50

To the above nine hundred and thirty-four examples many others might be added which have here, however, been rejected as being unrhetorical or accidental. The selection made and the numerous instances of a subjective character which have not been included mark Augustine as a true representative of the sophistic school.

5. Isocolon.

Isocolon,[19] a subspecies of parison, occurs when succeeding clauses have about the same number of syllables. This exact correspondence may be accidental, but when combined with homoioteleuton, parison, chiasmus or antithesis it is generally designed. Cicero [20] gives a good exemplification of this figure with homoioteleuton: "at ii non modo illum inimicum ex Gallia sententiis suis non detrahebant, sed ea propter rationem Gallici belli provinciam extra ordinem decernebant." The instances found in the sermons are innumerable but only those showing rhetorical design have been selected. Noteworthy are the following:

With perfect clause parison and homoioteleuton:

nec vestigia ejus nutent,
nec oculi ejus palpitent; (4, 1)
non continetur loco,
non tenetur spatio. (4, 4)

With antistrophe:

ad majorem filium pertinent,
ad vetus Testamentum pertinent. (4, 8)

Chiastic; with imperfect kuklos:

Sic haedi non possunt esse vestis,
et vestis non potest esse haedi: (4, 25)

Monotonous regularity, with symploce, perfect parison, and asyndeton:

Non semper mons Dominum significat,
non semper lapis Dominum significat,
non semper leo Dominum significat,
non semper bonum, non semper malum; (32, 6)

[19] Quintilian 9, 3, 80.
[20] De prov. cons. 8, 19.

Antithetical, with epanaphora and homoioteleuton:

Felicitatem perpetuam habent in dextera:
felicitatem temporalem habent in sinistra. (32, 22)

With homoioteleuton, rhyming in the three last words:

et in Patre intelligas Deum Filium,
et in Filio intelligas pastorem Patrem. (47, 21)

Cf. also: 14, 2; 13, 5; 15, 9; 41, 3; 47, 22; 87, 9; 88, 24; 90, 4; 93, 14; 97, 4; 123, 4; 125, 3; 126, 15; 145, 1; 153, 6; 154, 4; 157, 1; 163, 11; 171, 1; 178, 8; 180, 13.

Owing to the highly subjective character of this figure no positive statistics can be given. One thousand four hundred and ninety-nine instances have been selected—an exceedingly large number if every example were surely free from the element of chance. This figure gives an excellent balance to the clauses with which it occurs and preserves the prominence of the leading ideas by keeping them arranged in measured parallelism.

6. Parallelism.

Besides the devices of parallelism ordinarily listed as Gorgianic Figures eighty-three instances of undeveloped parallelism have been observed throughout this study: cases where some corresponding clauses of two or more successive sentences are similarly constructed. The following are exemplifications of these forms:

With sentence epanaphora and interrogatio:

Quare non audivimus Dominum nostrum?
Quare contempsimus Patrem monentem, et
hostem sensimus invadentem? (60, 8)

With sentence antistrophe:

Pater non est passus in cruce: passionem
tamen Filii et Pater et Filiis operatus est.
Non resurrexit Pater a mortuis: resurrectionem tamen Filii et Pater et Filius operatus est. (52, 14)
Si dixero, Non est ita Deus: non capit. Si dixero, Ita est: ille quasi capit; sed ego decipio. (23, 5)
Nemo tibi dicturus est post resurrectionem mortuorum in regno Dei, Frange esurienti panem tuum; quia non invenies esurientem. Nemo dicturus est, Vesti nudum, ubi omnium tunica

immortalitas erit. Nemo dicturus est, Suscipe peregrinum, ubi omnes in patria sua vivent. (11, 1)

In conclusion a condensed summary is given immediately below to show at a glance Augustine's fondness for parallel structure in general, a device so valuable and so pronounced in the history of language and religious thought.

Devices of Parallelism in the Sermons.

	Perfect Parison	670
	Alternating Parison	309
	Antithetical Parison	276
	Parison	224
	Alternating Antithetical Parison	153
	Sentence Parison	114
	Chiastic Parison	40
	Chiastic Antithetical Parison	13
	Antithetical Sentence Parison	11
Half-pages of text: 2136 (Benedictine ed.)	Parison ABC A'B'C'	9
	Antithetical Parison ABC A'B'C'	5
	Chiastic Sentence Parison	3
	Antithetical Parison ABB'A'	2
	Chiastic Sentence Parison	1
	Antithesis (exclusive of examples found with parison)	560
	Chiasmus (exclusive of examples found with parison)	133
	Isocolon	1490
	Homoioteleuton	934
	Parallelism	83

Comparing one thousand eight hundred and thirty examples of all kinds of parisa found in the sermons with two hundred and thirty-seven selected from the Letters,[21] a proportion of nearly eight to one is obtained. Homoioteleuton ranges about the same in both, allowance being made for the many dubious instances rejected in the selection made from the former. The other devices indicate a more or less startling degree of difference but the total on parallelism in the sermons is another striking proof that the latter lends itself more readily to rhetorical flourish.

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[21] Sister Wilfrid, 268.

CHAPTER XI.

Figures of Imagery.

1. Metaphor.

Metaphor, or the representation of one object under the image of another, was first treated in a scientific manner[1] by Aristotle. Ancient and modern successors have elaborated much since his time in the way of developing and working out this figure, but to Aristotle's treatment nothing essential has been added.

No other device in the whole catalogue of figures approaches so nearly to painting. It gives light and strength to description and makes intellectual ideas visual by giving them substance and colour. A skillful artist is required in this kind of painting because even the smallest inaccuracy introduces confusion instead of clarity. Choice of objects from which metaphors may be drawn and adaptibility to the theme must be scrupulously observed if the orator wishes to preserve propriety in this figure. The resemblance which is the basis of the metaphor should be clear and taken from objects of some dignity, otherwise the imagery results in a harsh, forced figure.

Of metaphors heaped up about the same object, a good illustration is the following from Horace:[2]

"Motum ex Metello consule civicum
bellique causas et vitia et modos
ludumque Fortunae gravisque
principum amicitias et arma.

nondum expiatis uncta cruoribus,
periculosae plenum opus aleae,
tractas et incedis per ignis
suppositos cineri doloso."

The sophists, with their unlimited desire for display, carried the use of the metaphor into the realm of bad taste. This is clearly shown in the prolonged development which they gave to the figure, sometimes leaving it off and returning to it again after a long or short interval. The redundant metaphor i. e., the presentation of

[1] Berg, 3.

[2] Odes, II, 1, 1, 8.

the same idea through many metaphors, is another class characteristically sophistic. The imagery employed by the sophists was based chiefly on war and allied associations, on athletic games, on the hippodrome and on the sea.

In the sermons of Augustine sophistic imagery is noticeable but not obtrusive. The range of imagery is most extensive. The large number of sermons based on Biblical texts gives rise to many metaphors of Scriptural origin, such as those referring to the seed and the cockle; to the church as a flock of sheep; to a body whose head is in heaven etc. Noteworthy examples will be given here under special classifications:

A. *Body and Its Conditions.*

a) *Body and Its Parts.*

Augustine draws frequently on the human body for metaphorical language. Borrowing St. Paul's metaphor from his Epistle to the Colossians (1, 18) Augustine says: "Nam Christus caput est et corpus. Caput in coelo est, corpus in terra est: caput Dominus est, corpus Ecclesia ejus." (129, 4)

The separate parts of the body which furnish metaphorical expressions in the sermons are: the bosom, jaws, foot, face, mouth, tongue, eyes, hands, ears, arms and heart e. g., *sinum:* Nec cum audis praemium propositum, ut possideas terram extendas avaritiae sinum, qua vis possidere modo terram, (53, 2)

fauces: Nam major pecunia fauces avaritiae non claudit, (50, 6)

os: Os Christi, Evangelium est. (85, 1)

manus, pes, oculus: Ad hoc enim tibi dicitur, ut tu, si amas mundum, blasphemes Christum. Et dicit tibi hoc amicus tuus, consiliarius tuus: ergo oculus tuus. Dicit tibi hoc minister tuus, cooperarius tuus: ergo manus tua. Dicit tibi hoc forte qui te sustenat, qui te ab humilitate terrena sublevat: ergo pes tuus. (81, 7)

facies: Quando lavit faciem cordis sui caecus iste? (136, 2)

lingua: Quid erat, nisi magnifica lingua coeli, quae narraret gloriam Dei, (201, 1)

venter: quid prodest quia venter conscientiae tuae hausit aquam puram, (47, 11)

b) *Sickness, Death.*

Sickness, life and death are a fairly large source from which Augustine draws material for the metaphor. Vice and sin are represented as infirmities harrassing the soul, just as leprosy, dropsy or fever wastes away the body. Such simple illustrations must have been of invaluable aid to Augustine in depicting clearly the prevalent excesses of his time. The example, quoted below on death, shows how closely the metaphor and paradox are related.

Examples:

febris: Sic avaritia, sic libido, sic odium, concupiscentia, luxuria, sic nugacitas, spectaculorum, febres sunt animae tuae. (9, 10)

vomere: Amittis ibi quod Christus Deus est: et quod ibi bibis, in Ecclesia vomis. (62, 9)

caecus: Fratres, si attendamus haereditariam poenam nostram, totus mundus caecus est. (135, 1)

caecitas: Caecitas enim me crucifigit. Caecitas crucifigebat: et crucifixus eis de sanguine suo collyrium faciebat. (317, 2)

tumor: quod medicina tumoris hominis, humilitas est Christi. (123, 1)

hydrops: Mira ista similitudo est in corporis morbo, omnino avarus in corde hydrops est. (177, 6)

morbus: Morbus autem divitiarum est superbia magna. (36, 2)

mors: Salvator venit: mortuus est, sed mortem occidit: finivit in se quam timebamus; suscepit illam, et occidit illam. quomodo summus venator leonem cepit, . . . Ubi est mors, Quaere in Christo, jam non est: sed fuit, et mortua est ibi. O vita mors mortis! . . . Quod praecessit in capite, reddetur in membris: morietur et in nobis mors. . . . Ergo mors morietur in nobis, . . . Ubi mors nesciet mortem, sempiterna mors erit. . . . Audite verba triumphantium, quando non erit mors; quando et in nobis, sicut et in capite nostro, morietur mors. (233, 4, 5)

Ista tria genera mortuorum, sunt tria genera peccatorum, . . . Tertium restabat, ut et sepultum suscitaret: et hoc fecit in Lazaro. Sunt ergo qui peccatum intus in corde habent, in facto nondum habent. (98, 5)

c) *Senses.*

The senses play a minor part in the imagery used in the sermons. The metaphor referring to the odor of death is taken from St. Paul's Second Epistle to the Corinthians 2, 15, 16).

Examples:

odor: id est, ut intelligat quomodo odor mortis sumus in mortem hominum, nulla nostra culpa. (4, 28)

sight: Si enim habes sensus interiores, omnes illi interiores sensus delectantur delectatione justitiae. Si habes oculos interiores, vide justitiae lumen: . . . Item si habes.

hearing: aures interiores, audi justitiam. . . . Si habes olfactum

smell: interius, audi Apostolum: . . . Si habes gustatum

taste: interius, audi: . . . Si habes tactum interius, audi

touch: quid sponsa cantet de sponso: (159, 4)

d) *Sleep.*

Images taken from sleep and dreams occur four times, an almost negligible number.

dormire: Navis ista, in qua Christus dormit, cor est ubi fides dormit. (81, 8)

B. *Family, Daily Life, Clothing and Shelter.*

a) *Family.*

Images referring to the family and daily life are used somewhat freely in the sermons. The Church is represented as a mother; Christ is the Father, sometimes called the " Paterfamilias "; members of the Church weak in faith and the practices of religion are infants. Such illustrations were living images of truth to Augustine's audience.

Examples:

pater: Omittamus originem primam: Deus pater, Ecclesia mater ergo nos fratres. (56, 14)

mater: Ecclesia ergo imitans Domini sui matrem, quoniam corpore non potuit, mente tamen et mater est et virgo. (191, 3)

paterfamilias: Post Legem venit et ipse paterfamilias: passus est, mortuus est, resurrexit, Spiritum sanctum dedit, Evangelium per totum orbem praedicari fecit, et adhuc quaedam arbor infructuosa permansit. (72, 3)

filius: Omnia opera tua bona filii tui sunt spirituales, sed inter hos tibi primogenita est fides. (8, 11)

filia: Invidia filia est superbiae: (354, 5)

infans: Adhuc enim in ista carne, quamdiu peregrinamur a Domino, ad Angelos sanctos, qui haec vident, infantes sumus, lactandi fide, pascendi specie. (127, 4)

b) *Birth.*

Ecce uterus matris Ecclesiae, ecce ut te pariat, atque in lucem fidei producat, laborat in gemitu suo. (216, 7)

generare: Quomodo duos peperit Rebecca, generantur in utero Ecclesiae duo, unus pilosus, alter lenis: quorum diversitatem exposuimus. (4, 14)

nasci: Foris inveniatur necessitas, nascitur intus voluntas. (112, 8)

c) *Marriage.*

Reference to the Church as the spouse of Christ, a figure probably suggested by Biblical usage, constitutes the chief theme of the imagery of marriage.

Examples:

uxor: Adhaesit uxori suae, id est, Ecclesiae suae. (91, 7)

sponsus: Sic et Dominus manens Deus, manens Verbum, manens sapientia, manens virtus divina, manens in gubernatione coelorum, manens in administratione terrarum, implens Angelos, totus ubique, totus in mundo, totus in Patriarchis, totus in Prophetis, totus in omnibus sanctis, totus in utero Virginis, ad induendam carnem, ad conjungendam sibi tanquam sponsam, ut procederet de thalamo suo sponsus, ut desponsaret Ecclesiam virginem castam. (264, 4)

d) *Food and Drink.*

The following examples are taken from bread, milk and food in general:

cibus et potus: quia cibus vester fides, potus sapientia erit. (216, 4)

panis: Sed in hac interim peregrinatione sint vobis lacrymae vestrae panis die ac nocte; (216, 5)

esca: et ipsa morte Christi est diabolus victus: tanquam in muscipula *escam* accepit. (263, 1)

mica: De isto fonte, de isto horreo justitiae sancta Maria sedens ad pedes Domini, quasdam esuriens micas accipiebat. (179, 5)

farina: Farina nostra Deus est. (11, 3)

manducare: Quid manducabat, quid bibebat avidissimis cordis faucibus? Justitiam, veritatem. (179, 5)

bibere: Prius bibite calicem humilitatis. (329, 2)

lac: Quibuscumque, qualibuscumque infirmis fidelibus, licet adhuc carnalibus et lacte alendis, non cibo, absit ut illi sacrilegi comparentur. (273, 6)

e) *Education.*

Metaphors drawn from education are rare in the sermons. Nearly all the examples found, refer to Christ as the Master, whose chair is in heaven.

Examples:

cathedra: Sedebat in cathedra crucis, et docebat Stephanum regulam pietatis. (315, 8)

Magister, schola et cathedra: Magister autem unus est nobis, cujus schola in terra est, et cathedra in coelo; cujus praecursor Joannes est natus, cujus nativitatis dies hodiernus traditur, hodie celebratur. (292, 1)

In hac enim schola omnes sumus condiscipuli. Coelum est cathedra magistri nostri. (261, 2)

Crux illa, schola erat. Ibi docuit Magister latronem. Lignum pendentis, cathedra factum est docentis. (234, 2)

f) *Sports.*

The three principal amusements of the Empire were the entertainments of the theater, the circus games and the combats at the amphitheater. These gatherings took the place of the political assemblies of the Republic. Augustine draws on the scenes of these bloody contests for metaphors expressive of the martyrs' struggles.

Examples:

athleta: Spectatis magnum agonem sancti Stephani, qui in agone lapidabatur. Quis? Qui jamdudum legem docebat. . . . Interea de coelo Dominus aspexit, et vidit. Apertum est coelum: vidit Jesum tanquam exhortantem athletam suum. (315, 5)

amphitheatrum: Multi coronati sunt in amphitheatro pugnantes ad bestias: multi in lecto vincentes diabolum coronantur: videntur non se movere posse, et intus in corde tantas vires habent, tantam pugnam exercent. (4, 36)

certamen: Attendite martyrum Ducem exemplorum certamina proponentem, et certantes misericorditer adjuvantem. (284, 5)

palma: Plenitudo est ista virtutis, perfectio justitiae, palma victoriae, (151, 3)

athleta, certator: Nam Deus quando exspectat certatores suos, adjuvat eos invocatus: nam ejus athletae vox est in Psalmo. (343, 10)

theatrum: Lectio illa theatrum nostri cordis erat, athletam Dei pudicum spiritum exspectabamus, certantem adversarium videbamus, de victo cum victrice triumphemus. (343, 5)

Quale certamen, fratres mei, quale certamen? qualis pugna, qualis conflictus? Theatrum mundus, spectator Deus. (178, 8)

Ira vide quid noceat. Agnosce inimicam tuam: agnosce cum qua pugnas in theatro pectoris tui. Angustum theatrum; sed Deus spectat: ibi doma inimicam tuam. (315, 10)

The following is a good exemplification of animal-baiting:

Hic jam Manichaeus erigit cervicem, exaltat cornua, impetit te, facit impetum: Ecce, inquit, "passiones peccatorum quae per Legem sunt." (153, 3)

Hippodrome: Ecce ubi est stadium vestrum, ecce ubi lucta certantium, ecce ubi cursus currentium, ecce ubi ferientium pugillatus. Si vultus perniciosissimum colluctatorem fidei lacertis elidere; prosternite mala, complectimini bona. (216, 6)

g) *Home, Its Furnishings, Utensils.*

The home, its parts and furnishings, supplies an abundance of material for metaphorical treatment. Christ enters into his home i. e., into human hearts; the eyes and ears are windows; Christ is the door; the roof is the flesh which Augustine admonishes his people to step upon. The furnishings of the home are also amply used in the sermons under a variety of metaphors.

Examples:

domus: intravit in domum ejus, id est, in corda eorum ubi ipsa habitabat; et vasa ejus arripuit. (130, 2)

fenestra: Insunt membra, oculi, aures: sed hae fenestrae sunt domus, habitator abscessit. Qui plangit mortuum, ad fenestras habitaculi frustra clamat: non est intus qui audiat. (65, 5)

janua: Patet qua intres: Christus est janua. (311, 3)

gradus: Ita caput serpentis antiqui, quod fuit praecipitium feminae cadenti, gradus factum est ascendenti. (280, 1)

cella: justos se volunt videri, cum in cella conscientiae non habeant aurum justitiae. (36, 7)

tectum: Domus vestrae, corpora vestra; domus vestrae, carnes vestrae. Ascende in tectum, calca carnem, et praedica verbum. (159, 8)

cubiculum: qui dum cupit corporis oculis temporale lumen largius acquirere, cubiculum cordis luci non aperit aequitatis? (50, 7)

h) *Utensils and Furnishings.*

pictura: Dulcissima pictura est haec, ubi videtis sanctum Stephanum lapidari, (316, 5)

hydria: Mittit in puteum hydriam cupiditatis, levat unde bibat, (145, 6)

poculum: ille tibi dat poculum sapientiae suae, (259, 4)

vas: Novit Deus uti, id est Dominus magnae domus, et vasis in honorem, et vasis in contumeliam. (15, 3)

arca: Non intret arcam cordis tinea malae cogitationis: non dicatur, Non dabo, ne cras non habeam. (177, 11)

lampas: Sapientium lampades ardebant de oleo interno, de conscientiae securitate, de interiore gloria, de intima charitate. (93, 10)

lucerna, candelabrum: Audite candelabrum: estote lucernae, et habebitis candelabrum. Crux Christi est magnum candelabrum. Qui vult lucere, non erubescat de ligneo candelabrum. (289, 6)

cathedra: Coelum est cathedra magistri nostri. (261, 2)

cubile: adhuc in cubili cordis . . . vestitur. (187, 3)

i) *Clothing.*

Of clothing, the tunic, pallium, veil and shoes furnish the principal imagery for metaphorical language in the sermons.

Examples:

tunica: Hoc tamen agas oportet, ut spoliatus per mortem carnea tunica, inveniaris indutus lorica fidei. (344, 4)

pallium: Nam et apud haereticos, qui propter iniquitates et errores suos aliquid molestiarum perpessi fuerint, nomine martyrii se jactant, ut hoc pallio dealbati facilius furentur, quia lupi sunt. (138, 2)

fimbria: Ibi fimbria Paulus erat: hoc est, extremus et minimus. (77, 8)

velamen: Propterea super velamen stultitiae suae naturalis, addunt alterum velamen perversae opinionis. (2, 2)

vestis: Intellige Christum in mysterio interiori, et intellige vestem Christi Ecclesiam. (4, 24)

calceamentum: In illa ergo stemus, calceamenta solvamus, id est, mortuis operibus renuntiemus (101, 7)

C. *Commerce and Travel.*

a) *Wealth and Commerce.*

Money, precious stones, gems, commercial intercourse of all kinds form a rich store from which Augustine draws imagery familiar to his people.

Examples:

lapides pretiosi: Sunt in Ecclesia lapides pretiosi, et semper fuerunt, docti, abundantes scientia et eloquio et omni instructione Legis. Pretiosi plane lapides isti sunt: sed ex eorum numero quidam aberraverunt ab ornamento mulieris hujus. Quantum enim pertinet ad doctrinam et eloquium unde fulget, lapis pretiosus erat Cyprianus: sed mansit in hujus ornamento. Lapis pretiosus erat Donatus: sed resiluit a compage ornamenti. Ille qui mansit, in ea se amari voluit: ille qui inde excussus est, praeter illam nomen sibi quaesivit. Ille permanens cum illa, ad illam collegit: ille resiliens, non colligere, sed spargere concupivit. Mali filii, quid sequimini lapidem pretiosum, de ornamento hujus mulieris excussum? Respondetis mihi, Quid enim? Tu sic intelligens quomodo ille? aut sic loqueris quomodo ille? aut tam doctus es quam ille? Sit licet intelligens: "Intellectus bonus, omnibus facientibus eum." Sit licet doctus, licet liberalibus disciplinis et mysteriis Legis instructus, lapis est pretiosus: redi ab illo ad istam, "Pretiosior est lapidibus pretiosis." Lapis pretiosus si non sit in ornamento mulieris hujus, jacet in tenebris. (37, 3)

nummus: sic et tu nummus Dei es, hoc melior, quia cum intellectu et cum quadam vita nummus Dei es, (9,9)

gemma: Haec omnia abscondita sunt in thesauro coelesti, nudae coram oculis Dei gemmae sunt istae pretiosae, multum lucent; si oculos habetis, videtis. (343,9)

denarius: denarius ille vita aeterna est, quae omnibus par est. (343,4)

commercium: Egit enim in cruce grande commercium: ibi solutus est sacculus pretii nostri: quando latus ejus apertum est lancea percussoris, emanavit inde pretium totius orbis. (329,1)

saccus: Nesciunt enim quid boni nobis operati sunt malo suo. Suspensus est saccus, et quasi laetatus est impius. Conscidit saccum lancea persecutor, et fudit pretium nostrum Redemptor. (336,4)

auctio, mercatus, venalis: Ecce cum auctione et mercatu fidei, regnum vobis coelorum venale proponitur: inspicite et congerite vestrae conscientiae facultates, thesauros cordis vestri unanimiter congregate. (216,3)

b) *Travelling by Land.*

Many metaphors derived from travelling refer to the milestone, the road, the bridge, the traveller and attendant.

Examples:

trames: Si caput es, duc, et sequatur: sed vide quo ducas. Caput es, duc quo sequatur: sed noli ire quo non vis ut sequatur. Ne praecipitium ruas, vide ut recto tramite gradiaris. (332,4)

via: Magister ambulabat cum illis in via, et ipse erat via; et nondum illi ambulabant in via; sed invenit eos exhorbitasse de via. (235,2)

patria: Deus Christus patria est quo imus: homo Christus via est qua imus. (123,3)

terra: sic et Christiani post Baptismum nondum sunt in terra repromissionis, (4,9)

viator: Piger viator, venire nolebas ad viam; ad te venit via. (150,10)

comes: Comes est ergo fidei spes. (53,11)

c) *Navigation.*

Metaphors drawn from navigation must have been of peculiarly personal appeal to the people of Hippo, a town situated on the Mediterranean Sea.

Examples:

portus: Ne desperando augeamus peccata, propositus est poenitentiae portus; (352, 9)

navigare: In hac terra tentatio est, in hac terra periculose navigatur, in hac terra per rimas fragilitatum subintrat aliquid, quod debeat sentinari. (56, 19)

naufragare: Qui autem baptizantur et tenentur in hac vita, de fragilitate mortali contrahunt aliquid, unde etsi non naufragatur, tamen oportet ut sentinetur. Quia si non sentinatur, paulatim ingreditur unde tota navis mergatur. Et hoc orare, sentinare est. Non tantum autem debemus orare, sed et eleemosynam facere: quia quando sentinatur ne navis mergatur, et vocibus agitur et manibus. (56, 11)

mergere: Sed quoniam etiam in tali itinere abundant fluctus et tempestates diversarum tentationum; in crucifixum crede, ut fides tua lignum possit ascendere. Non mergeris, sed ligno portaberis. Sic, sic in hujus saeculi fluctibus navigabat ille, qui dicebat, "Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi." (131, 2)

ancora: Ibi fige spem, ibi anchoram cordis tui, ut tempestas saeculi non te inde abrumpat: (177, 8)

d) *Weight.*

Under ideas of weight have been included:

sarcina: Vide hominem oneratum sarcina avaritiae, vide illum sub hac sarcina sudantem, anhelantem, sitientem, et laborando sarcinam addentem. (164, 5)

pondus: Sed forte jam illi loquor, qui jam duro sui moris lapide premitur, qui jam urgetur consuetudinis pondere, qui jam quatriduanus putet. (98, 7)

plumbum: Ubi sunt verba divitum, et divitibus adulantium quando vident aliquem deliciis temporalibus affluentem, abundantem in terra, terram rapientem et exaggerantem, et trahentem ad se plumbum cum quo demergatur? (41, 5)

D. *Arts and Trades.*

a) *Medicine and Surgery.*

Medicine and surgery offer a flourishing field for metaphors in the sermons. Christ is represented as the doctor; sin is the great wound which this doctor heals by the medicine of His passion and death. Frequent examples are taken from the antidote which counteracts the poison of sin. The following are noteworthy:

Medicus: Medicus ferebat infirmitates phreneticorum; et cum ipse crucifigeretur, orabat et dicebat: "Pater ignosce illis, quia nesciunt quid faciunt." (44, 4)

vulnus: Horrenda tentatio est, quando nobis tollitur, unde ab aliarum tentationum vulneribus sanari possimus. (57, 11)

medicamentum: de Virginis corpore non assumpsit vulnus, sed medicamentum; non assumpsit quod sanaret, sed unde sanaret: (294, 11)

medicina: nunc ergo cum tentationes non cessant, bene operemur. Medicina semper adsit, veluti prope quotidianis adhibenda vulneribus. Est autem medicina in bonis operibus misericordiae. (259, 3)

collyrium: Caecitas enim me crucifigit. Caecitas crucifigebat: et crucifixus eis de sanguine suo collyrium faciebat. (317, 2)

venenum: Quis dicit, "Ne extollar?" O terror, o tremor! Quis dicit, "Ne extollar?" Cum tanta ejus verba sint retundentia elationem, compescentia tumorem, et dicit, "Ne extollar?" Parum est quia dicit, "Ne extollar": videte medicamentum quod sibi dicit appositum. "Ne extollar," inquit, "datus est mihi stimulum carnis meae, angelus satanae." O venenum, quod non curatur nisi veneno! (163, 8)

theriacum: "Datus est mihi stimulus carnis meae, angelus satanae, qui me colaphizet." Caput caedebatur, ne caput extolleretur. O antidotum, quod quasi de serpente conficitur, et propterea theriacum noncupatur! (163, 8)

b) *Painting.*

The following was the only example found:

penicillum: Talia non facit bonae fidei et bonae spei christianus: sed illa sola, quae quotidiano orationis penicillo tergantur. (181, 8)

c) *Metals and Metal-working.*

Augustine makes a skillful use of metals and metal-working for imagery. The whole world is represented as a furnace and God is the goldsmith. The good are purged as gold; the evil are reduced to ashes. The following are noteworthy examples:

fornax: Totus enim mundus fornax aurificis. Ibi justi tanquam aurum: ibi impii tanquam palea. Ibi tribulatio sicut ignis: ibi Deus sicut aurifex. Pius Deum laudat, aurum rutilat: impius Deum blasphemat, palea fumat. Ad unum tribulationem, tanquam ad unum ignem, ille purgatur, ille vastatur: sed Deus aurifex in utroque laudatur. (301, 6)

aurifex: In fornace quodam modo aurificis sumus, hoc est, in hoc mundo. (354, 3)

Purgor, cincrescere, fornax: Ego in fornace purgor; illi cincrescunt. (327, 2)

palea, aurum, ignis, fornax, artifex: Attende etiam istum mundum: mundus fornax est; palea, homines mali; aurum, homines boni; ignis, tribulatio; artifex, Deus. Attende et vide: aurum non purgatur, si palea non uratur. (15, 4)

d) *Music.*

The examples concerned with music are taken from St. Paul's Epistle to the Corinthians (1, 13, 1).

Aeramentum: Aeramentum est, cymbalum tinniens est, si auferas charitatem. (142, 9)

e) *Building and Architecture.*

Metaphors derived from building and architecture are mainly of Scriptural origin; Christ is the corner-stone (St. Paul. Ephes. 2, 20); St. Paul the wise architect (Cor. 3, 10) etc. Noteworthy examples are:

architectus: Audiamus ergo et Apostolum, architectum magistri: . . . Audiamus ergo istum architectum, quaedam nova construentem, quaedam vetera dejicientem. "Spiritu," inquit, "ambulate," nova est ista constructio: . . . Adhuc enim aedificamini, nondum dedicamini. (163, 6)

fundamentum, lapides, aedificare: Tunc, inquam, in fine saeculi accedent lapides fundamento, lapides vivi, lapides sancti, ut in fine aedificetur totum aedificium ab illa Ecclesia; imo ab ista

ipsa Ecclesia, quae modo cantat canticum novum, dum domus aedificatur. (116, 7)

aedificare: Accessit ergo ad illam animam eradicator atque plantator; et evertit veterem Cyprianum, positoque ibi fundamento ipso se, novum Cyprianum aedificavit in se, et verum Cyprianum fecit ex se. (312, 3)

lapis: Ipse est enim lapis, quem reprobaverunt aedificantes; ipse factus est in caput anguli. (122, 2)

lapis angularis: Jam hinc infans natus atque annuntiatus ostenditur lapis ille angularis, jam in ipso primordio nativitatis apparuit. (199, 1)

E. *Agriculture, Hunting, Fishing, Horsemanship.*

a) *Agriculture.*

Augustine draws on the Scriptures for metaphors derived from agriculture e. g., the Parable of the Cockle (Matth. 13, 24, 30); the Sower (Matth. 13, 3, 23; Marc. 4, 3, 20; Luc. 8, 5, 11); the Wheat and the Chaff (Matth. 3, 12; Luc. 3, 17); God's husbandry (Cor. 1, 3, 9).

The following are noteworthy examples:

agricola: quod etiam nunc spargit coelestis agricola in agro cordis vestri, aut tanquam in via indignorum transitu conculcetur, aut tanquam inter petrosa durissimae conscientiae vestrae stoliditate jam germinans comprimatur, aut inter spinas cupiditatum vestrarum perniciosis aculeis suffocetur. Si a tam damnosae damnandaeque terrae sterilitate abhorreatis, fructifera vos profecto terra uberrimaque suscipiet, et cum magno gaudio seminatori et complutori vestro multiplicatam centeni reddetis ubertatem; aut si ad hoc impares forte fueritis, sexageni fructus usuras exsolvetis: quod si nec ad hoc occurretis, non erit vester ingratus etiam trigeni proventus: quia coelestibus omnes horreis excipientur, omnes in aeterna requie recondentur. (216, 3)

zizania: Heri ista diximus, hodie zizania alloquor: sed ipsi sunt oves zizania. O Christiani mali! o qui implendo premitis Ecclesiam male vivendo! corrigite vos antequam messis adveniat. (73, 3)

fructum: Si ergo Pater Deus agricola est, habet agrum, et colit agrum suum, et exspectat inde fructum. (87, 2)

granum, palea, horreum: Pauci qui audiunt bene vivant: pauci bene viventes multos male viventes ferant. Grana sunt, in area sunt: paleas secum in area habere possunt, in horreo non habebunt. (80, 8)

aratrum, semen, plantare: Cultura ipsius est in nos, quod non cessat verbo suo exstipare semina mala de cordibus nostris, aperire cor nostrum tanquam aratro sermonis, plantare semina praeceptorum, exspectare fructum pietatis. (87, 1)

area, ventilator, frumentum, horreum, palea, triticum: Omnis spiritualis videt quia Ecclesia per totum orbem terrarum est una, vera, catholica, et nihil sibi arrogat, et tolerat peccata hominum, quos non potest purgare de area dominica, antequam veniat ille ultimus ventilator, qui falli non potest, ut purget aream suam, et frumentum mittat in horreum, paleas autem det ad comburendum: quia ipse habet excludere paleam, et segregare a frumento, et praeparare horreum tritico, paleis ignem. (4, 32)

hordeum: Lex vetus hordeum est ad evangelicum triticum. (130, 1)

seminare: Exagitavit magister, ut erudiret; seminavit quaestionem, ut moveret intentionem. (126, 10)

fodere: Magnum opus tuum, egregium et laudandum multum. Multum altum fodisti, qui odium inimicorum de corde exuisti. (49, 11)

The following example, which seems to have been suggested by St. Matthew's Gospel (13, 24, 30), contains five images connected with the process of harvesting:

Messor, falx, manipulus, area, triturare: Missi messores cum falce Evangelii, portaverunt manipulos ad aream dominicam, ubi Stephanus trituraretur. (101, 2)

festuca: Ira festuca est, odium trabes est. (58, 8)

seges: Sic sanguine martyrum impletus orbis praejactatis seminibus seges Ecclesiae pullulavit. (301, 1)

b) *Vine-culture.*

The parable of the laborers in the vineyard (Matth. 20, 1, 16) and the text, "Nemo colligit de spinis uvam, et de tribulis ficus" (Matth. 7, 16) suggest many of the examples relating to vine-culture. Sermon one hundred and thirty-seven, section thirteen,

contains an example with a description of the vines stretching their sprouts over the thorny hedge.

Examples:

Tu si esurieris, et aliud non habes unde sumas, caute manum mitte, ne lacereris ab spinis, id est, ne facta imiteris malorum: et lege uvam inter spinas pendentem, sed de vite nascentem. Ad te perveniat botri alimentum spinis servatur ignis tormentum. (46, 22)

Uva, vitis, spinosus, botrus: Pharisaeus potest bona loqui? Pharisaeus spina est: quomodo de spina lego uvam? Quia tu, Domine, dixisti, "Quae dicunt, facite; quae autem faciunt, facere nolite." De spinis me jubes uvam decerpere, cum dixeris, "Numquid colligunt de spinis uvam? Respondet tibi Dominus: Non jussi te de spinis uvam legere; sed vide, attende bene, ne forte, ut fieri solet, vitis cum circum errat per terram, involuta sit in spinis. Nam aliquando invenimus illud, fratres mei, vitem positam super caricem, quia ibi habet sepem spinosam, extendit palmites suos, et inserit in sepem spinosam, et pendet inter spinas botrus; et qui videt botrum carpit, non tamen de spinis, sed de vite, quae circumplexa est spinis. Sic ergo illi spinosi sunt: sed sedendo in cathedra Moysi, involvit eos vitis, et pendent ad eos botri, id est, verba bona, praecepta bona. Tu lege uvam, non te pungit spina, quando legis, "Quae dicunt, facite; sed quae faciunt, facere nolite." Pungit autem te spina, si quod faciunt facis. Ut ergo legas uvam, et non inhaereas spinis, "Quae dicunt, facite: sed quae faciunt, facere nolite." Facta ipsorum spinae sunt, verba ipsorum uva est, sed de vite, id est, de cathedra Moysi. (137, 13)

vinea: Ecce tentatio: ecce spinae in vinea quo conducti sumus. (49, 6)

c) *Irrigation and Fertilization.*

The parable of the barren fig-tree seems to have suggested the example on fertilization. (Luc. 13, 6, 7)

Irrigare: Humanum est irasci: sed non debet iracundia tua, natus surculus brevis, suspicionibus irrigari, et ad trabem, odii pervenire. (211, 1)

cophinus stercoris: Circumfossio arboris, est humilitas poeni-

tentis. Omnis enim fossa humilis. Cophinus stercoris, sordes poenitentiae. Quid enim stercore sordidius? et tamen, si bene utaris quid fructuosius? (72, 3)

d) *Roots, Trees, Flowers, Fruit.*

These too are of Scriptural phraseology; the root of all evils is cupidity (Tim. 1, 6, 10); the admonition of Christ to be good fruit (Matth. 12, 33); the tree that sprung from the grain of mustard seed (Matth. 13, 31; Marc. 4, 31); the wild olive (Rom. 11, 24).

Examples:

radix: Sicut enim radix est omnium malorum cupiditas; sic et radix omnium bonorum charitas. (72, 4)

olivae radices: Hujus enim olivae radices sunt Abraham et Isaac et Jacob: (77, 14)

arbor: admonuit vos Dominus Jesus Christus, ut bonae arbores simus, et fructus bonos habere possimus. (72, 1)

Sepite ergo, ut scriptum est, aures vestras spinis. (341, 5)

Oleaster et oliva: Ergo propter hoc ille populus non accessit, id est, propter superbiam: et dicti sunt ex arbore oleae, hoc est, de illo populo a Patriarchis creato, fracti rami naturales, id est, Judaei merito steriles spiritu superbiae; et in illa olea insertus est oleaster. Oleaster populus ex Gentibus. (77, 12)

folia: Tamen, fratres mei, istae laudes vestrae folia sunt arborum: fructus quaeritur. (61, 13)

flos: Una vox est: sed Dominus radicem interrogat, non florem. (158, 6)

rami: O fratres, filii dispersi, oves errantes, rami praecisi, quid mihi calumniamini? (129, 4)

fructus: Sitis fructus mei, ut vobiscum sim, et omnes simus fructus Dei. (42, 3)

e) *Garden, Flowers, Grass, Vegetables.*

The grass of the field, the gardens and the vegetables are suggested by (Luc. 6, 30; Is. 20, 1, 18).

Hortus, rosa, lilium, hedera, viola: Habet, habet, fratres, habet hortus ille dominicus, non solum rosas martyrum, sed et lilia virginum, et conjugatorum hederas, violasque viduarum. (304, 2)

rosae: ite celebrate: magna est Dei misericordia, quae totum ignoscat. Coronate vos rosis, antequam marescant. In domo Dei vestri quando volueritis, convivamini, implemini cibo et vino cum vestris: (46, 8)

fenum: Verbum Domini etiam feno dat honorem, et honorem non transitorium: (124, 1)

hortulanus et olera: Et revera, si consideres quomodo olera ipsius simus, hortulanus est Christus. (246, 3)

f) *Hunting.*

The most graphic of all images derived from hunting refers to the bird-lime which destroys the freedom of the wings of virtue.

Examples:

rete: Captus es: atque utinam vel captus inveniaris, qui non captus perieras. Bonum est ad escam magni regis capi retibus veritatis. (292, 8)

laqueus: adjuvabit per hanc Dominus ad multa Scripturarum discutienda atque solvenda, de quibus ille laqueos nectunt erroris sui. (12, 2)

viscum: Attendis viscum tuum, propter quod liberas virtutis non habes pennas: (107, 8)

g) *Fishing.*

The best illustration of metaphors derived from fishing occurs in sermon fifty-one quoted below. Augustine introduces the figure with the paradoxical statement: "Ille qui discipulos suos fecit piscatores hominum." He then continues through a long series of asyndetic clauses and phrases with epanaphora and parallelism of structure. Numerous examples are suggested by the Gospel of Matthew (13, 47, 48) and St. John (21, 1, 4). Noteworthy are the following:

Ille qui discipulos suos fecit piscatores hominum, intra retia sua omne genus auctoritatis inclusit. Si multitudini credendum est; quid copiosius Ecclesia toto orbe diffusa? Si divitibus credendum est; attendant quot divites cepit: si pauperibus credendum est; attendant pauperum millia: si nobilibus intus est jam pene tota nobilitas: si regibus; videant omnes subditos Christo: si eloquentioribus, doctioribus, prudentioribus; intueantur quanti oratores, quanti periti, quanti philosophi hujus mundi ab illis piscatoribus irretiti sint, ut ad salutem de profundo attraherentur; (51, 4)

Quamvis enim habitent in una domo quamdiu reticulum illud evangelicum in mari est, simulque bonos et malos pisces, donec ad littus perducatur, includit; tamen sua opera singulae faciunt. (10, 5)

Ad ipsa retia pertinemus, sumus quidem illis retibus capti; sed non remanemus captivi. (249, 1)

Apparet ergo signum habere fidei, retia missa in mare. Annon est mare hoc saeculum, ubi se invicem homines quasi pisces devorant? An parvae procellae et fluctus tentationis perturbant hoc mare? An parva pericula sunt navigantium, id est, in ligno crucis patriam coelestem quaerentium? Manifestissima ergo similitudo est. (252, 2)

Numquid non videmus, fratres, verbum Dei retia esse, et hoc saeculum mare, et omnes qui credunt intra illa retia includi? (252, 2)

h) *Horsemanship.*

The metaphor of the yoke of Christ is suggested by St. Matthew (11, 29).

Examples:

equuleus: si tuae mentis tribunal ascendisti, se te ipsum ante te ipsum in equuleum cordis suspendisti, si graves tortores adhibuisti timoris; bene audisti, si sic audisti; et procul dubio poenitendo peccatum punisti. (13, 7)

jugum: et considerant eos qui jugum ipsum intrepida cervice subierunt et illam sarcinam mansuetissimis humeris acceperunt, (70, 1)

F. *Warfare.*

Of the imagery of warfare Augustine makes a liberal use. The sword, war-trumpet, enemy, adversary, fight, captive, fortress, arms, breast-plate, shield, javelin, helmet, soldier, troops and camp—in fact much of the panoply of war, finds a place in the sermons. Noteworthy examples are:

gladius: Si discutiat homo quoties juret per totum diem, quoties se vulneret, quoties gladio linguae se feriat et transfigat, quis in illo locus invenitur sanus? (180, 2)

bellum, tuba, hostis: Modo autem in isto bello, ne male intelligentibus lectio ista tuba sit hostis, non nostra, unde ille incitetur, non unde vincatur; advertite, obsecro, fratres mei, et

qui certatis certate. Qui enim nondum certatis, non estis intellecturi quod dico: qui jam certatis, intellecturi estis. Vox mea in aperto, vestra erit in silentio. (151, 2)

adversaria, pugnare, murus, inclusum, captivus: Baptizatus est, . . . restat adversaria consuetudo. Ergo habet cum qua pugnet renatus. Praeterita ejus vitia omnia dimissa sunt ei: observet, vigilet, pugnet, ne aliquando inebrietur. Surgit ergo illa concupiscentia potandi, titillat animum, ingerit faucibus siccitatem, insidiatur sensibus: vult etiam ipsum, si potest fieri, penetrare murum, adire inclusum, trahere captivum. Pugnat, repugna. (151, 4)

Instat concupiscentia, urget te, magnus vires accepit adversum te, prohibitione Legis grandior facta est, majorem hostem pateris: sit Dominus refugium tuum, turris fortitudinis a facie inimici. (153, 9)

Gladius, inimicus, arma: Gladio quem portabas, te inimicus occidit; armis tuis te vicit, armis tuis te interemit. Recipe mandatum: scito esse arma, non quibus occidat te, sed quibus a te occidatur inimicus. (153, 11)

Lorica, scutum, galea, gladius, armare, miles: Quid est justitiae lorica indui, et accipere scutum fidei, et galeam salutis, et gladium spiritus, quod est verbum Dei, nisi a Domino donis ejus armari? Nec armari tantum sufficeret huic militi, nisi impetrasset ab armato ipso, a quo armatus fuerat, adjuvari. (313, 3)

Notice this prolonged example:

Hanc effudit frameam spargendo usquequaque martyres suos: et conclusit adversus eos qui persequebantur Ecclesiam; ut quia praedicantium vocibus non flectebantur, morientium virtutibus frangerentur. Fortia quippe sibi adversus inimicos fabricat arma Deus, eos ipsos quos facit amicos. Magna itaque framea Dei anima beatissimi Cypriani, splendida charitate, acuta veritate, pugnantis Dei acta et vibrata virtute, quae bella confecit? quas contradicentium catervas redarguendo superavit? quot percussit infensos? quot prostravit adversos? In quem multorum inimicorum cordibus ipsas inimicitias, quibus oppugnabatur, occidit, eosque amicos quibus adversus alios Deus copiosius pugnaret, effecit? Ubi autem venit tempus, ut tanquam praevalescentibus hostibus prende-

retur, tum vero ne oppressus et victus ab impiis eorum manibus cederet, adfuit ille per quem praestaretur invictus: suscepit victoriam, postquam nullum certamen ulterius remaneret, quam de hoc scilicet mundo et de mundi hujus principe reportaret. Adfuit omnino fidelissimo suo testi usque ad mortem pro veritate certanti, fecit quod exoratus fuerat, eruit animam ejus ab impiis, frameam suam ab inimicis manus suae. Cujus victricis animae sanctam carnem, tanquam frameas illius vaginam, hoc loco sublimitate divini altaris ornamus; eidem ipsi animae triumphali resurrectione reddendam et nulla deinceps morte ponendam. (313, 5)

jaculum: resistamus ambo, et adversus ejus insidiosissima jacula scutum fidei proferamus. (294, 8)

cohors: recolite martyrum Regem cohortes suas armis spiritualibus instruentem, bella monstrantem, adjutoria ministrantem, praemia pollicentem: (276, 1)

castra: sive cum panis coelestis dispensator invicta adversus diabolum castra in credentium cordibus construit. (351, 4)

G. *Law and Slavery.*

Obedience to magistrates and respect for the law were an instinct, almost a religion, with the early Romans. There were few slaves in the family and these were employed chiefly within the home. It was not until luxury crept in that the number of slaves became excessively great. Metaphors drawn from these sources formed familiar imagery for Augustine's audience.

Examples:

tribunal: Ascendat itaque homo adversum se tribunal mentis suae; (351, 7)

carnifex: Atque ita constituto in corde judicio, adsit accusatrix cogitatio, testis conscientia, carnifex timor. (351, 7)

furca: Domine, frange furcas quibus haeritici premunt colla infirmorum. (47, 26)

vinculum: Implicatus igitur tam mortiferorum vinculis peccatorum detrectat, (351, 9)

captivitas: Propter hanc captivitatem Redemptor advenit; pretium nostrum sanguinem suum fudit: (163, 3)

Nolite ultra ferre jugum: disrumpite potius vincula eorum, et abjicite a vobis jugum ipsorum, ne iterum servitutis jugo attineamini. (216, 10)

H. *Animal Kingdom.*

a) *Wild Animals.*

Metaphors drawn from wild animals are furnished principally by the wolf and the lion. These constituted familiar imagery since they were so frequently used in the cities of the Empire for animal-baitings. The devil represented as a roaring lion is taken probably from St. Peter's First Epistle (5, 8).

Examples:

dentes luporum: Hinc inter manus latronum et dentes luporum furentium utcumque versamur: (46, 14)

foveae vulpium: et multi fuerunt reprobati: sicut et ille qui vulpium foveas gestabat in animo. (100, 3)

rugiens devorator: ne nos non corpore, sed spiritu dormientes, ille rugiens devorator inveniat. (210, 6)

bellua: Videtis quam ista detestanda sit bellua, et de rebus humanis exterminanda? (180, 2)

bestia: Tales enim sunt omnes qui gaudent de erroribus alienis; bestiae sunt pastae mortibus dispersarum. (46, 16)

b) *Domestic Animals.*

Imagery referring to domestic animals is taken principally from the sheepfold, inspired no doubt by the Gospel of Saint John (10, 1, 16).

Examples:

jumentum: Noli erubescere Dei esse jumentum: Christum portabis, non errabis; ambulas per viam, sedet super te, Sedeat super nos Dominus, et quo vult nos dirigat: jumentum ipsius simus, ad Jerusalem eamus. (189, 4)

ovis, pastor: Ananias Ovis interpretatur: loquebatur ovi pastor, et timebat ovis lupum. Tanta hujus lupi fama praecesserat, ut non se putaret tutam ovis, nec inter manus pastoris. (175, 8)

ovicula: Sed ille non audivit hanc excusationem. Jam enim dixerat paucis oviculis suis: (175, 8)

aries: hoc Dominus Jesus orare docuit discipulos suos, illos magnos primos Apostolos suos, arietes nostros. (58, 6)

agniculus: et nobis qualescumque agniculi sumus dixit; (181, 6)

canis: vilis factus sum nimis iterans vias meas, et canis horribilis oculis Dei, conversus ad vomitum suum. (351, 12)

c) *Birds.*

Metaphors drawn from birds have a delicacy and poetic touch surpassing all the other categories. The hen and her chickens, the nest, the egg and the bird's wings are all graphically enveloped in metaphorical phraseology.

Examples:

Quanto vos beatiores estis modo! quam securi discitis, quam tuti, quicumque adhuc parvuli estis in nido fidei, et spiritualem escam accipitis! Ego autem miser, cum me ad volandum idoneum putarem, reliqui nidum; et prius cecidi, quam volarem. Sed Dominus misericors me, a transeuntibus ne conculcarer et morerer, levavit, et in nido reposuit. . . . Si pie vivamus, si Christum credamus, si non de nido ante tempus cupiamus volare, ad id nos adducunt, ut mysteria cognoscamus. . . . Cum enim haeretici columniantur, parvuli perturbantur: cum perturbantur, inquirunt: inquisitio eorum, quasi percussio est de capite in ubera matris, ut tantum manent, quantum parvulis sat est. (51, 6, 11)

alae: Haec sarcina non est pondus onerati, sed alae sunt volaturi. (164, 7)

gallina: Illa enim gallina divina Sapientia est: sed assumpsit carnem, ut pullis congrueret. Videte gallinam hispidam plumis, dimissis alis, voce fracta, et quassa, et lassa, et lanquida congruere parvulis suis. . . . (105, 11)

ovum: Ovum ergo nostrum, id est, spem nostram sub alis illius gallinae ponamus. (105, 11)

nidus: Nidus colligitur superbiae, ubi nutriatur et crescat; quod pejus est, non volet, sed maneat. (177, 7)

d) *Reptiles.*

vermiculus, tinea: Ideo contra istum cogitationis vermiculum, contra malignam tineam apposuit Deus in Scriptura sua, (177, 11)

formica: Expergiscere, evigila, habeto cor formicae. (38, 6)

aculeus scorpionis: Nam si benedico quando bene est, et blasphemo quando male est: suscepi scorpionis aculeum, compunctus retro respexi; quod absit a nobis. (105, 8)

Veniant ergo, desinant blasphemare, discant adorare: scorpii pungentes a gallina comedantur, in corpus trajicientis convertantur; in terra exerceantur, in coelo coronentur. (105, 13)

vermis: Primus vermis divitiarum superbia. (85, 3)

e) *Vertebrae.*

ranae: Qui autem illa omnia in Christo falsa et simulata dicunt, ranae sunt clamantes in palude: strepitum vocis habere possunt, doctrinam sapientiae insinuare non possunt. (8, 3)

I. *Elements, Weather, Seasons, Celestial Agencies.*

a) *Weather.*

The very location of Hippo on the Mediterranean coast naturally suggests that its inhabitants experienced a great variety of weather changes. Clouds, floods, tempests, fog, wind, vapor, dew and rain are all turned into metaphorical expressions in the sermons.

Examples:

pluvia, caligo, nebula: Pluvia et nebula, error saeculi hujus: caligo magna surgens de cupiditatibus hominum, et nebula valida contegens terram. (46, 23)

nubes: Carnaliter sapientes, quia vident plerumque nubes inhaerere in lateribus montium, ascendunt in montes, ut proximi sint Deo. (45, 7)

imber: tentationis enim imber est, ruinam quaerens, non terram rigans. (47, 24)

grando: Si beatus Stephanus sub imbre lapidum constitutus futura praemia non cogitasset, quomodo illam grandinem pertulisset? (314, 1)

tempestas: jam incipies absente Christo tempestate turbari; fluctuabis fluctibus avaritiae tuae, periclitaberis tempestate concupiscentiarum tuarum, et quasi absente Christo pene submergeris. (75, 5)

serenitas: Enervare quidem vires veritatis conati sunt, et inanium nebulis prosecutionum ejus serenitatem nebulare, quantum potuerunt, enisi sunt. (164, 12)

ventus, imber, flumen: fixi et stabiles erimus adversus ventos, imbres, flumina, tentatione, videlicet praesentis saeculi. (76, 4)

b) *Seasons.*

Winter and summer are the two seasons metaphorically used in the sermons; winter as expressive of fear, death, or gloom; summer the season of joy and of the reward of labors.

aestas: Sic aestas nostra, Christi est adventus:
hiems: hiems nostra, Christi occultatio: aestas nostra, Christi revelatio. (36, 4)
Aestatis tempus est, collige quod tibi ad hiemem prosit. (38, 6)
ipse timor mortis, hiems quotidiana est. (38, 7)

c) *Night, Day, Light, Darkness, Shadow.*

Christ is represented as the Day which has no setting; life is a shadow; darkness did not comprehend the light; nights are tribulations. These are images which the most untutored of Augustine's audience could visualize.

dies: Dies enim noster Dominus Christus, non facit occasum (170, 10)
nox: "Et de noctibus exsurgit": noctes, tribulationes sunt. (37, 7)
Ipsa perfrueris, cum nox ista transierit, hoc est, iniquitas hujus saeculi. (5, 7)
lux: Mane in luce veritatis intelleximus, et sapientiae, per quam facta sunt omnia. (5, 7)
umbra: Non enim haec vita dicenda est potius, quam umbra vitae. (351, 3)
tenebrae: Quia ergo tenebrae lumen non comprehenderunt. opus erat hominibus humano testimonio. (342, 2)

d) *Fire, Smoke, Heat.*

Augustine employs metaphors drawn from the fire and heat to designate the flame of charity; the burning pangs of tribulation etc.

Examples:

scintilla: Si ergo sermo meus invenit in cordibus vestris aliquam scintillam gratuiti amoris Dei, ipsam nutrite: (178, 11)
fumus: Nam iste duae sectae Epicureorum et Stoicorum, sicut in Apostolorum Actibus legimus, adversus lumen Pauli nostri fumos suos ausae sunt jactitare. (348, 3)

flamma: Hujus pii et sancti amoris flamma ardentes martyres, fenum quidem carnis robore mentis arserunt; (344, 1)
ignis: Tribulatio ignis est: aurum te invenit? (81, 7)

J. *Land and Sea.*

a) *Mountains, Hills, Valleys etc.*

From land and sea Augustine draws a wide variety of imagery. Earth, mountains, hills, rocks, deserts, valleys—are all used metaphorically in the sermons.

Examples:

mons: et mirabantur ac stupebant, quod unius linguae homines, vel ut multum duarum, linguis omnium gentium loquerentur: suspensi sunt stupore, perdiderunt elationem, de monte facti sunt valles. (175, 3)
vallis: Surge, sanus esto, sanitatem ama, et noli rursus per superbiam de dextera ire ad sinistram, de valle ad montem, de humilitate ad tumorem. (175, 9)
collis: Collis ipse Christus est, (147, 24)
praecipitium: Ne ergo mendacium jures, noli jurare. Ipsa est angustia. Perjurium praecipitium. (180, 3)
rupes: Jam non irrides rupem: agnosce virgam crucem, Christum fontem; et si sitis, bibe virtutem. (150, 9)
civitas: sed ascendentes ab ista convalle in montem spiritualem, ubi civitas sancta Jerusalem mater nostra aeterna fundata est, imperturbabili laetitia perfruamur. (347, 2)

b) *Sea, Rivers, Fountain, Whirlpool.*

Metaphors derived from this source vividly portray the ideas, which the images represent.

Examples:

mare: Fluvius significabat populum fluxum, deditum temporalibus rebus, amantem transeuntia, et cupiditatis impetu in mare hujus saeculi decurrentem; qualis erat populus Judaeorum vetus. (32, 7)
rivus, fons: Et ut ostenderet fidem fontem esse orationis, nec posse ire rivum, ubi caput aquae siccatur, adjunxit atque ait etc. (115, 1)
gurges: annuntia mihi si illic pastorem meum requiram, ut non in gurgitem rebaptizationis incurram. (138, 10)

unda: Imo vero unda quaedam charitatis ibat in corde tuo, (352, 7)

vorago: Hac voce audita et credita, a desperatione recreantur, et ab illa altissima et profunda voragine, qua submersi fuerant, emergunt. (87, 10)

Frequency of Metaphor in the Sermons.[3]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Metaphor
Genesis	5	46	35
Exodus	3	20	8
Psalms	1	21	5
Kings	2	12	10
Job	1	9	4
Psalms	22	138	52
Solomon	3	28	18
Ecclesiasticus	4	22	10
The Prophecies	9	103	77
Gospel of St. Matthew	44	324	163
Gospel of St. Mark	3	14	8
Gospel of St. Luke	19	93	58
Gospel of St. John	31	180	112
Acts of the Apostles	3	22	9
Epistles of St. Paul	28	200	122
Epistle of St. James	2	18	9
Epistles of St. John	3	21	18
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	36
De Calendis Januariis	2	7	1
In Epiphania Domini	6	17	13
In Quadragesima	7	26	15
In traditione Symboli	3	20	8
In Redditione Symboli	1	6	1
Ad competentes	1	8	22
De oratione Christi	1	2	2
De Passioni Domini in Parasceve	1	5	1
In vigiliis Paschae	5	8	9
In die Paschae	6	13	6
In diebus Paschalibus	29	125	61
In die Dominico octavarum Paschae	1	7	5
In die quadragesimo Ascensionis Domini	1	7	3
In die Ascensionis Domini	5	23	21

[3] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of metaphor in the sermons.

	Sermons	Half-pages	Metaphor
In vigiliis Pentecostes	1	7	7
In die Pentecostes	6	26	7
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	3
In Natali martyris Vincentii	2	5	2
In festo martyris Vincentii	2	17	4
De Paulo apostolo	2	17	12
In Natali martyrum Perpetuae et Felicitatis	3	6	4
In Natali martyrum Mariani et Jacobi	1	7	12
In die Natali Casti et Aemelii	1	6	5
In Natali martyrum Protasii et Gervasii	1	5	5
In Natali S. J. Baptistae	7	47	28
In Natali apostolorum Petri et Pauli	5	38	23
In solemnitate et in Nat. Machabaeorum.	2	11	5
In solemnitate martyris Laurentii	1	11	2
In solemnitate martyris Laurentii	2	7	8
In Natali martyrum Massae Candidae	1	8	2
In Decollatione beati Joannis Baptistae	2	6	2
In Natali Cypriani martyris	5	20	19
De Stephano martyre	11	32	38
In Natali martyrum	12	34	24
In Dedicatione Ecclesiae	3	11	9
In die Ordinationis suae	2	17	3
Sermones de diversis	23	192	97

One thousand two hundred and forty three examples in two thousand one hundred and thirty-six half-pages of the Benedictine edition, indicate a liberal but not an excessive use of metaphor in the sermons. Of this number seven hundred and eighteen, mainly of Scriptural origin, occur in one hundred and eighty-two sermons on Biblical texts. Comparing the total number found in the sermons with seven hundred and thirty examples selected from two thousand and five pages (Vienna corpus) of Augustine's Letters,[4] a comparative restraint is again noticeable in the latter.

Augustine's range of imagery, as the examples quoted indicate, includes almost every object familiar to his people. He sometimes makes use of homely sources e. g., when he represents repentance as 'cophinus stercoris,' but however crude this imagery may be, it is always in keeping with the idea expressed. He is occasion-

[4] Sister Wilfrid, 217.

ally guilty of sophistic traits, both as to the nature and development of the metaphor. Sermon one hundred and twenty-eight, section twelve, gives a good illustration of an elaborately worked out example. This piling up of clauses was ambitiously sought after by the sophists. Augustine often leaves off the figure and returns to it again after an interval; sermons 46, 47, 138, 160, 177 clearly show this treatment of the metaphor. Taken as a whole the instances of this figure found in the sermons do not exhibit the elaborateness of the examples found in St. Gregory of Nyssa,[5] St. John Chrysostom[6] or St. Basil.[7]

2. Comparison.

The comparison like the metaphor is a device common to poetry as well as prose. The two figures vary somewhat; in the metaphor the resemblance is implied, whereas in the comparison a word, usually introductory, announces the figure. Being a great illustrative device it promotes clearness but is not so well adapted to force and intense feeling.

Comparisons may be divided into two classes, the explanatory and ornamental. The former finds free scope in any kind of composition; the latter, introduced not so much for the sake of giving information as with a view to adorning the matter treated, occurs most frequently in prose giving a picturesque illustration of thought. Since it is a figure of the imagination, not of strong passion, the sphere in which the comparison lies, is between the highly pathetic and the plain style.

To be most effective the comparison must be taken from objects of different species where a resemblance is least to be expected. But examples too far-fetched or based on philosophical discoveries fail to produce the desired effect.

The sophists of the Empire chose their comparisons from natural phenomena and from the arts and trades. An elaborate comparison introducing a discourse was peculiar to sophistic literature.

Augustine shows some of the influence of his rhetorical training in the use of the simile, but he does not carry it to excess. His comparisons are taken from various sources; often he draws on imagery peculiar to profane eloquence. Farming, the sun, stars,

[5] Meridier, 109, 115.
[6] Ameringer, 66.
[7] Campbell, 96 ff.

fire, light, water, navigation, military science and animals furnish material for this figure in the sermons. Numerous instances are drawn from Sacred Scripture and general ideas. Prolonged examples, or the piling up of details around a given basic idea, find a noticeable place in Augustine's discourse. The following are noteworthy illustrations of this figure:

A. *Comparisons taken from rivers, sea, navigation:*

mare: Attendite saeculum quasi mare, ventus validus, et magna tempestas. (76, 9)

Notice the piling up of comparisons in the following:

Postea vero quam resurrexit a mortuis, ut pro discipulis in Ecclesia tanquam in navi constitutis, et fide crucis suae tanquam ligno portatis, et tentationibus hujus saeculi tanquam fluctibus maris periclitantibus, solus craret; coepit nomen ejus honorari et in hoc saeculo, in quo contemptus, accusatus, occisus est: ut qui venerat secundum passionem carnis in altitudinem maris, et tempestas demerserat eum, jam superborum cervices tanquam spumam undarum sui nominis honore calcaret. Sicut nunc Dominum videmus tanquam ambulantem super mare, sub cujus pedibus totam hujus saeculi rabiem subjectam esse conspicimus. (75, 7)

Quare enim turbaris? Pressuris mundi turbatur cor tuum, quomodo navis illa, ubi dormiebat Christus. (81, 8)

Ecce turbaris, ecce fluctuas; cor tuum quasi navis tempestatibus quatitur. (107, 10)

fluvius: Res humana tanquam fluvius currit; maligni dies tanquam fluvius currunt. (25, 6)

fluctus: Surgit cupiditas ebrietatis, et quasi fluctus quidam irruit in animam, attractus flatu male suadentis. (361, 7)

B. *Celestial Agencies, Elements, Weather.*

a) *Smoke, Fire, Light.*

The following example illustrates the prolonged comparison, characteristic of sophistic literature:

fumus: Qui sunt, qui sicut fumus deficiunt? Quis sunt, nisi superbi, non confitentes peccata sua, sed defendentes? Quare fumo comparati sunt? Quia fumus erigit se, extollit se tanquam in coelum: sed quanto fit superior, tanto facilius evan-

escit et dispersit. Rursus considerate quod dixi. Solidior est fumus igni proximus, et terrae proximus; nondum sic evanuit, nondum sic est dispersus in ventos: tanto autem attenuatur, evanescit, et disperit, quanto se multum extulerit. Quia ergo superbus sic se erigit contra Deum, quomodo fumus contra coelum; restat ut ita deficiat, et tanquam in ventos suae vanitatis elatione dissipatus intereat; quemadmodum disperit fumus elatus, tumida, non solida magnitudine inflatus. Sic est enim fumus: vides magnam molem; habes quasi quod videas, et non habes quod teneas. (22, 8)

In this example the comparison is not stated directly but only implied; hence it is the more artistic:

fumus et ignis: Unde evanuerunt, nisi quia superbi fuerunt? Evanescit et fumus in altum surgendo, et magis ignis lucet et roboratur humilius apprehendo. "Evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum." Etiam fumus, cum sit igne altior, obscurus est. (68, 5)

carbones ignis: Ipsa vero ustio, poenitentia est, quae tanquam carbones ignis inimicitias ejus malitiasque consumit. (149, 18)

Redundant:

ignis et lumen: Nam qui se laudat, Deum non laudat; sed se a Deo avertit: quomodo qui vult recedere ab igne, ignis calidus remanet, sed ille frigescit: quomodo qui vult recedere a lumine, si recesserit, lumen in se lucidum remanet, sed ille tenebratur. (170, 11)

Redundant; three successive similes:

Vide ergo, si aliquantum in corde tuo amor evigilavit, si scintilla de cinere carnis emicuit, si aliquid roboris in corde tuo comprehendit, quod vento tentationis non solum non exstinguatur, sed etiam vehementius accendatur: si non ardes ut stupa, quae uno levi flatu exstinguaris; sed ardes ut robur, ardes ut carbo, ut flatu potius exciteris: vide duas mortes, unam temporalem, eamdemque primam: alteram sempiternam, et eamdem secundam. (344, 4)

Long implied comparison:

flamma: Ardete: ne ardeatis igne quo arsuri sunt daemones. Ardete igne charitatis, ut a daemonibus vos discernatis. Ardor

iste sursum vos rapit, sursum tollit, in coelum levat. Quidquid molestiarum passi fueritis in terra, quantumcumque christianum cor deorsum humiliatum premat inimicus; summa petit ardor dilectionis. Similitudinem accipite. Si faculam teneas ardentem, rectam capite sursum teneas; flammae crinis surgit in coelum: deprime faculam, flamma in coelum it: fac faculam capite deorsum; numquid et flammam deponis in terram? Quacumque ardens vergit, flamma aliam viam nescit, coelum petit. Spiritu ferventes accendimini igne charitatis: fervere facite vos laudibus Dei, et moribus optimis. (234, 3)

ardentes faces: Sed tanquam ardentes faces, quocumque veniebant, accendebant. (316, 4)

b) *Sun, Stars.*

The following example seems to have been suggested by St. Paul's Epistle to the Ephesians (4, 26, 27) and by St. Mark (4, 36, 40).

sol: Est ergo lumen verum justitia atque sapientia, quod desinit mens videre, cum perturbatione iracundiae fuerit tanquam nubilo superata: et tunc quasi occidit sol super iracundiam hominis. Sic et in ista navi, cum absens est Christus, suis quisque tempestatibus quatitur et iniquitatibus et cupiditatibus suis. (75, 5)

Borrowed from St. Matthew (17, 2):

Dominus ipse Jesus resplenduit sicut sol; vestimenta ejus facta sunt candida sicut nix: (78, 2)

stellae: Minorem locum habebit mater in regno coelorum, quoniam maritata est, quam filia, quoniam virgo est. Majorem enim locum filia virgo, minorem locum mater maritata, ambae tamen ibi: quomodo fulgida stella, obscura stella, ambae tamen in coelo. (354, 9)

sidera: In coelo sunt omnia sidera: sic et in regno Dei omnes erunt boni fideles. (343, 4)

b) *Water.*

'Guttae' or drops of water are very significant in the imagery of Augustine's similes.

Examples:

aqua: Hic jam avaritia contrahit se, quando audit, "Facile tribuant, communicent": veluti aqua frigida perfunditur, rigescit, stringit sinum, et dicit, Non perdo labores meos. (39, 5)

Two successive comparisons:

gutta, sentina: Dimittantur peccata: dimittantur praeterita, cessent futura. Sed non potes hïc vivere sine ipsis: vel minora vel minuta sint, vel levia sint. Sed ipsa levia et minuta non contemnantur. De minutis guttis flumina implentur. Non contemnantur vel minora. Per angustas rimulas navis insudat aqua, impletur sentina; et si contemnatur sentina, mergitur navis. Sed non cessatur a nautis, ambulant manus: ambulant, ut quotidie sentinae exhauriantur. Sic et tuae manus ambulent, ut quotidie sentines. Quid est, ambulent manus? Dent, fac opera bona, ambulent manus tuae. (58, 10)

Single imagery:

Quia et longa hominis vita tanta brevitate constringitur ad universi saeculi illius latitudinem, quasi si una gutta ad universum mare comparetur. (108, 3)

c) *Weather (wind, rain, clouds, fog, snow).*

The range of imagery here is about the same as with metaphors. The reign of satan over souls compared to the chill of the north-wind is of Scriptural origin (Canticle of Canticles 4, 16).

Examples:

aquilo: Sub diabolo tanquam sub aquilone animae friguerunt, et charitatis calore perditio gelaverunt. (273, 4)

ventus: Sed et exspectabat eum, qui eam salvam faceret a pusillanimitate, et tempestate falsorum testium, tanquam ventorum malorum. (343, 1)

pluvia: Quando autem scatet tentationibus mundus, velut pluvia Sodomae sulfurea, metuendum est exemplum uxoris Loth. (105, 7)

d) *Military Science.*

Comparisons taken from military affairs occur chiefly in the sermons on the martyrs, who are likened to good soldiers victorious over their enemies.

Examples:

framea: Cujus victricis animae sanctam carnem, tanquam frameae illius vaginam, hoc loco sublimitate divini altaris ornamus; eidem ipsi animae triumphali resurrectione reddendam et nulla deinceps morte ponendam. (313, 5)

miles: Martyres omnes sarcinas lucrorum saeculi hujus hic posuerunt, hic dimiserunt, et viam quae ducit ad vitam, expediti sicut boni milites concurrerunt. (326, 1)

Proverbial:

Resistis enim, et non consentiendo vincis: sed melius est hostem non habere, quam vincere. (151, 3)

Again: Multo est mihi optabilius, inimicum non habere, quam vincere. (30, 4)

C. *Animal Kingdom.*

a) *Birds.*

Besides comparisons taken from the bird kingdom at large, Augustine makes use of those mentioned in Scripture; the sparrow (Psal. 83, 4); the hen and her chickens (Matth. 23, 37).

Examples:

Divinae lectiones, et sancta oracula Dei, quae insonuerunt auribus nostris, nidum faciant in mentibus nostris: non volent et transeant, aut sedeant, et discedant; sed aliquid pariant. Nam si "passer invenit sibi domum, et turtur nidum ubi reponat pullos suos;" quanto magis passer verbum Dei et turtur misericordia Dei? (343, 1)

gallina: Tuebatur autem eos revera, quemadmodum ipse dicere dignatus est, tanquam gallina pullos suos. Sicut enim gallina propter iufirmitatem pullorum et ipsa infirmatur. (264, 2)

columbus: Geme ut columbus, et tunde pectus: sed plagas tibi dando in pectus, caesus correctus esto; ne non videaris conscientiam caedere, sed malam conscientiam pugnis pavimentare solidiorem reddere, non correctiorem. (82, 14)

Simile without the particle of comparison:

ovum: Restat spes, quae, quantum mihi videtur, ovo comparatur. Spes enim nondum pervenit ad rem: et ovum est aliquid, sed nondum est pullus. Quadrupedes ergo filios pariunt, aves autem spem filiorum. Spes ergo ad hoc nos hortatur, ut praesentia contemnamus, futura exspectemus; ea quae recto sunt obliviscentes, cum Apostolo in anteriora extendamur. (105, 7)

volatilia: Hoc est, Habitant in te insidiae sicut vulpes, habitat superbia sicut coeli volatilia: Filius autem hominis simplex

contra insidias, humilis contra superbiam, non habet ubi caput suum reclinet. (62, 2)

pennatus: Illi sunt qui omnia sua demiserunt, et secuti sunt eum, et quidquid habuerunt, pauperibus distribuerunt; ut Deo sine saeculari compede expediti servirent, et ab oneribus mundi liberatos, velut pennatos sursum humeros tollerent. (113, 1)

aquilæ: Videte quanta transcenderat, ut perveniret ad Verbum. Talis ac tantus, qui volavit sicut aquila super nubes, qui mentis serenitate cernebat, "In principio erat Verbum": (135, 8)

b) *Domestic and Wild Animals:*

Of the examples quoted below, those referring to the dog, the lion and the sheep are inspired no doubt by St. Matthew (15, 26, 27), the Apocalypse (4, 7,) and Ezechiel (34, 1, 16). Notice the parachesis on "jumentum."

jumentum: Teneant ergo humiles humilitatem Dei: ut in hoc tanto adjumento, tanquam in infirmitatis suae jumento, perveniant ad altitudinem Dei. (184, 1)

canis: Illa etiam Chananaea ex Gentibus erat, quae cum se a Domino audisset canem. et cui panis filiorum mitteretur indignam, micas tanquam canis exegit: et ideo non esse meruit, quia id quod fuerat non negavit. (203, 2)

Redundant: Ille autem quatuor animalium de Apocalypsi Joannis figuras in se uno exprimens, natus ut homo, operatus ut leo, immolatus ut vitulus, volavit ut aquila. (210, 5)

Without a comparing word:

equus: Si autem amicus meus ipse homo fuit; et manente auro, et recedente auro, ipse est qui fuit: quare ergo modo non sit amicus, qui et si perdidit thesaurum, non perdidit animum? Equum si emerem, detractis ornamentis et strato, nudum forte non despicerem; et amicus mihi vestitus placuit, exspoliatus displicet? (41, 1)

ovis: Audite tanquam oves Dei, et videte quemadmodum vos securos fecerit Deus: qualescumque sint qui vobis praesunt, id est, qualescumque nos simus; vobis securitatem dedit, qui pascit Israel. (46, 2)

pecus: Tenta hoc praestare, si possis, homini qui beatitudinem

totam et felicitatem in epulis, tanquam pecus in praesepi, constituit. (51, 24)

c) *Reptiles, Insects.*

Without the particle of comparison:

coluber: Cum autem exutus fueris omni ista vetustate, imitatus es astutiam serpentis. Imitare illum et in hoc: serva caput tuum. Quid est, serva caput tuum? Tene apud te Christum. Si forte aliquis vestrum advertit aliquando, cum voluerit colubrum occidere, quomodo pro capite suo totum corpus objicit ictibus ferientis. Illud in se feriri non vult, ubi se novit vitam habere. Et Christus vita nostra est. (64, 3)

serpens: Ante omnia quippe danda est opera, ne peccemus, ne quamdam familiaritatem et amicitiam cum peccato, tanquam cum serpente faciamus. (20, 2)

scorpius: Peccatum quasi scorpius est: pupugit nos, et mortui sumus. (151, 7)

The following is a good illustration of the successive piling up of comparisons:

His enim purgantur quotidiana peccata, quae non possunt nisi subrepere in animam, propter fragilitatem humanam. Noli illa contemnere, quia minora sunt; sed time, quia plura sunt. Attendite, fratres mei. Minuta sunt, non sunt magna. Non est bestia quasi leo, ut uno morsu guttur frangat: sed et plerumque bestiae minutae multae necant. Si projiciatur quisquam in locum pulicibus plenum, numquid non moritur ibi? Non sunt quidem majores: sed infirma est natura humana, quae etiam minutissimis bestiis interimi potest. Sic et modica peccata: attenditis quia modica sunt; cavete; quia plura sunt. Quam minutissima sunt grana arenae: si arenae amplius in navem mittatur, mergit illam ut pereat. Quam minutae sunt guttae pluviae: nonne flumina implent, et domos dejiciunt? Ergo ista nolite contemnere. (9, 17)

hericius: Venit unus supplex peccator, coopertus spinis tanquam hericius, et nimis timidus tanquam lepus. (99, 6)

D. *Amusements.*

Comparisons drawn from amusements refer principally to the theater and gladiatorial combats.

Redundant:

Melius enim faceret Judaeus in agro suo aliquid utile, quam in theatro seditiosus existeret: et melius feminae eorum die sabbati lanam facerent, quam toto die in maenianis suis impudice salterent. (9, 3)

Short:

Et talia plerumque seditionibus quaerunt in ecclesiis, qualia solent in theatris. (252, 4)

Paradoxical:

Magnum et multum mirandum spectaculum noster animus cepit: nec inanissimam et perniciosissimam, sicut solet in theatris quarumque nugarum, sed plane utilissimam et fructuosissimam voluptatem oculis interioribus hausimus, cum beati Vincentii gloriosa passio legeretur. (275, 1)

Gladiatorial combat:

Omnino animo quodam gladiatorio, quoniam vitam desperat, quidquid potest facere ad satiandam cupiditatem et libidinem suam facit, tanquam devotus ad victimam. (20, 3)

E. *Farming.*

a) *Field, Harvesting, Sowing.*

Comparisons derived from farming can be traced to Scriptural origin; the sower (Matth. 13, 3, 23; Marc. 4, 3, 20; Luc. 8, 5, 18) and the wheat and chaff (Matth. 3, 12; Luc. 3, 17).

Examples:

ager: Dominus Deus noster nolens aliquem nostrum perire, excolens Ecclesiam suam velut agrum suum, quaerens fructum de arboribus suis, antequam tempus securis adveniat, cum necesse erit infructuosas arbores amputare, non cessat admonere, ut cum tempus est, et cum Dei adjutorio in nostra potestate consistit, bona opera faciamus. (11, 1)

tempus sementis: Tempore igitur fidei tanquam tempore sementis, non deficiamus, et usque in finem non deficiamus: sed perseveremus, donec quod seminavimus metamus. (43, 1)

Without the particle of comparison:

Frumentum ponis in terra; venit amicus tuus, qui novit frumenti et terrae naturam, docet tuam imperitiam, dicit tibi: Quid fecisti? Frumentum in terra in inferioribus posuisti:

humidus locus est, putrescit quod potuisti, perdes laborem tuum. Respondes: Quid ergo faciam? Migra, inquit, in superiora. Audis ergo amicum consilium dantem de frumento tuo, et contemnis Deum consilium dantem de corde tuo? Frumentum tuum times ponere in terra, et cor tuum perdis in terra? (60, 7)

semen: Tamen propter alios qui vel nunc intenti sunt, alio autem tempore minus sunt intenti, vel fortasse spinis saecularibus, id est, negotiorum mundanorum curis, verbum in corde suo tanquam semen utile offocare consuerunt, narremus etiam ista pervetera, et usitata intentis et studiosis Litterarum divinarum. (32, 2)

tempus ventilationis: Patiens molestos multos intus malos stomacharis, indignaris, quasi jam venerit tempus ventilationis. (15, 6)

b) *Trees, Roots, Shrubbery.*

Comparisons drawn from trees, roots and shrubbery refer principally to those mentioned in Scripture e. g., St. Paul (Philipp. 4, 17; St. Luke 19, 4; Matth. 20, 1, 16).

Examples:

arbor: Non quasi necessitati suae vult satisfieri de dato tuo; sed tanquam in arbore dominica, quam plantavit et rigavit, fructum quaerit. (37, 14)

Notice the piling up of comparisons:

Sic et genus humanum quotidie morientium detrimenta non sentit, per supplementa nascentium: et sic pro modo suo stat universa species generis humani; et sicut folia in arbore semper videntur, ita plena hominibus terra conspicitur. Si autem morerentur tantum, et non nascerentur; velut arbores quaedam omnibus foliis, ita terra omnibus hominibus nudaretur. (51, 23)

radix: Passus est, humiliatus est, consputus est: non habebat speciem; homo apparebat, cum Deus esset. Sed quomodo radix non est pulchra, sed intus habet vim pulchritudinis suae. (44, 1)

Vitis et sarmentum: Sunt in Oriente Eunomiani, ibi autem non est pars Donati; sed cum Eunomianis ibi est Catholica. Illa sic est, tanquam vitis, crescendo ubique diffusa: illi sic sunt,

tanquam sarmenta inutilia, agricolae falce praecisa merito sterilitatis suae; ut vitis putaretur, non ut amputaretur. (46, 18)

ficus: Sycomora dicuntur poma quaedam ficis similia: sed tamen distant aliquid; quod possunt nosse qui viderunt vel gustaverunt. (174, 3)

helleborus: Certe turbaris, haeretice, certe turbaris: sed tanquam helleboro accepto turbaris, ut saneris. (126, 10)

flos: Quam gloriosa enim, et quanta virtutum multitudine, quasi florum varietate, distincta Laurentii martyris sit corona, universa testis est Roma. (304, 1)

F. *Arts and Trades.*

a) *Perfumery and Painting.*

Comparisons drawn from perfumery receive a delicate, poetic treatment.

ampullae unguentorum: Coepit persecutionem pati odor sanctorum: sed quomodo ampullae unguentorum, quanto magis frangebantur, tanto amplius odor diffundebatur. (273, 5)

pictor: Pictor novit ubi ponat nigrum colorem, ut sit decora pictura; et Deus nescit ubi ponat peccatorem, ut sit ordinata creatura? ((301, 4)

b) *Pottery and Metal-working.*

Metal-working and pottery furnish a rich store of similes in the sermons. The effects of life's tribulations are likened to the purging of gold in the furnace.

Examples:

clibanus: Ergo Martyri nostro refrigerium in corde habenti, flammas extrinsecus admovebat: sed ipse facibus furoris accensus, tanquam clibanus intus ardebat, et habitatorem suum diabolum concremabat. (276, 3)

fornax figuli: Putare quod eum duraret flamma, non ureret; et tanquam figuli fornax lutum molle suscipiens, duram redderet testam. (276, 3)

vas: Noluisti enim stare ad Dominum; cecidisti, fractus es; quomodo vas quando de manu hominis cadit in terram, fractus es. (128, 9)

aurum: Aurum in fornace purgatum ignem gehennae non timet.

Ideo tanquam purgatus igne tribulationis beatissimus martyr securus dicit, "Judica me, Deus." (327, 1)

c) *Building and Building Material.*

Christ as the corner-stone (Ephes. 2, 20) is a notable and frequent comparison taken from masonry.

Examples:

aedificare: Volens ergo Dominus Christus intrare, et in nobis habitare, tanquam aedificando dicebat: "Mandatum novum do vobis, et vos invicem diligatis." (336, 1)

paries: Hi enim duo tanquam parietes ex diverso venientes, longe ab invicem fuerant, donec ad illum, tanquam ad angulum ducti, etiam in illo sibimet copulati sunt. (337, 1)

lapis angularis: Nunc ergo, charissimi, gratiae filii et haeredes, videte vocationem vestram, et manifestato Judaeis et Gentibus Christo tanquam angulari lapidi perseverantissima dilectione cohaerete. (200, 4)

d) *Physician (health and sickness).*

Similes taken from health and sickness were of invaluable aid to Augustine in describing the sickness of the soul. The following implied comparison is a lengthy example:

Faciunt hoc medici: quando ad ea loca veniunt ubi ignoti sunt, quos curent primitus eligunt desperatos; ut in eis et benevolentiam exerceant, et commendent doctrinam; ut unusquisque in illo loco dicat proximo suo, Vade ad illum medicum, securus esto, sanat te. Et ille, Me sanat? Non Vides quid patiar? Ego novi quid simile: tu quod pateris, et ego quidem passus sum. Sic dicit Paulus unicuique aegroto, et de se volenti desperare: Qui curavit me, misit me ad te, et dixit mihi, Illi desperanti vade, et dic quid habuisti, quid in te sanavi, quam cito sanavi. De coelo vocavi, una voce percussi et dejeci, alia erexi et elegi, tertia implevi et misi, quarta liberavi et coronavi. (176, 4)

salus: Sicut enim animus melior est corpore; sic et melior salus animi, quam salus corporis. (88, 3)

Redundant:

Ergo si miraculum fuerat tantummodo commendandum, et non aliquid prophetice figurandum, multo clementius Dominus, et

sua misericordia dignius, si quam arborem aridam inveniret, viridem redderet, sicut languentes sanavit, sicut leprosos mundavit, sicut mortuos suscitavit. (89, 3)

The following long comparison covers an entire section of the Benedictine edition:

Aegrum attendite. Aeger aegrotantem se odit qualis est: inde incipit concordare cum medico. Quia et medicus odit eum qualis est: nam ideo vult sanum esse, quia odit eum febrientem: et est medicus febris persecutor, ut sit hominis liberator. Sic avaritia, sic libido, sic odium, concupiscentia, luxuria, sic nugacitas spectaculorum, febres sunt animae tuae, debes illas odisse cum medico: ita concordas cum medico, niteris cum medico, et libenter audis quod jubet medicus, libenter facis quod jubet medicus, et proficiente jam sanitate incipiunt etiam delectare praecepta. Quam onerosus est cibus aegris quando reficiuntur: et pejorem horam deputant aegri reflectionis suae, quam suae accessionis; et tamen cogunt se concordantes cum medico, et quamvis inviti et obluctantes vincunt se ut aliquid accipiant. Quanta aviditate sani majora percepturi sunt, unde aegri minora vix accipiunt? Sed unde hoc factum est? Quid oderant febrem suam, et cum medico concordaverunt, et simul persequebantur febrem medicus et aegrotus. Cum ergo et nos talia dicimus, non odimus nisi febres vestras: imo in nobis ipse sermo Dei febres vestras odit, cum quo concordare debetis. Nam nos quid sumus, nisi liberandi vobiscum, sanandi vobiscum? (9, 10)

G. *Hunting, Fishing.*

a) *Hunting.*

Comparisons derived from hunting generally refer to the lion, the stag or the boar. They are expressive of power and pleasure.

venator: Si haberet peccatum, caro esset peccati: si mortem non haberet, non esset similitudo carnis peccati. Talis venit, Salvator venit: mortuus est, sed mortem occidit: finivit in se quam timebamus; suscepit illam, et occidit illam; quomodo summus venator leonem cepit, et necavit. (233, 4)

Si autem Spiritu Dei aguntur, pugnant: quia magnum habent adjutorem. Non enim Deus sic nos spectat pugnantes, quomodo spectat populus venatores. (128, 9)

Quamquam etsi aper cervusque capiatur, magis suave sit venantis

animo quia captus est, quam comedentis palato quia coctus est. (70, 2)

b) *Fishing.*

Many of the examples derived from fishing can be traced to the Gospel of St. John (21, 1, 14).

Notice the series of similes:

Acceperunt ab illo retia verbi Dei, miserunt in mundum tanquam in mare profundum: ceperunt quantam multitudinem Christianorum cernimus et miramur. Duo autem illa navigia, duos populos significabant, Judaeorum et Gentium, Synagogae et Ecclesiae, circumcisionis et praeputii. Illorum enim duorum navigiorum, tanquam duorum parietum de diverso venientium, lapis angularis est Christus. Sed quid audivimus? Ibi premebantur navigia prae multitudine. Sic fit modo: multi christiani qui male vivunt, Ecclesiam premunt. Parum est quia premunt: et retia disrumpunt. Nam si non essent retia scissa, schismata non essent commissa. (248, 2)

sagena: Significare voluit Dominus noster modo sic mitti verbum Dei super populos et super gentes, quomodo sagena in mare jacitur. (362, 3)

H. *Domestic Life.*

a) *House, its Parts and Furnishings.*

Augustine makes an extensive use of the house and its furnishings for imagery. They raise up a train of ideas so graphic that their remembrance strengthens the impression which the comparison intends to produce.

Examples:

paries: Surgit mortuus in domo, reviviscit cor in cogitationis secreto. Facta est ista resurrectio animae mortuae intus intra latebras conscientiae, tanquam intra domesticos parietes. (98, 5)

With metaphor:

cardo: Ergo in me, tanquam in cardine cordis mei, tanquam in secretario mentis meae, praecessit verbum vocem meam. (288, 3)

janua: Tanquam hos agat, qui non cito iram pellit ex animo, ut per illam velut per januam aditum praestet diabolo. (208, 2)

poculum: Quid enim ei pagano proderat eloquentia, qua tanquam poculo pretioso et biberat mortiferos, et propinabat errores? (312, 2)

lectus: Ubi infirmi jacemus, quasi lectus noster est. (125, 10)

lucerna: Sunt enim tanquam lucernae, sicut dictum est, (46, 5)

speculum: Scriptura sancta sit tibi tanquam speculum. Speculum hoc habet splendorem non mendacem, splendorem non adulantem, nullius personam amantem. (49, 5)

b) *Birth, Marriage, Social Life.*

Similes drawn from birth, marriage and social life generally refer to Christ as a spouse, a guest; the Church as a mother.

Quamquam et modo antequam nascamini, illius semine concepti estis, tanquam utero Ecclesiae in fonte pariendi. (56, 5)

pupillus: Omnes parvuli tanquam pupilli considerentur, etiam qui nondum parentes proprios extulerunt. (174, 9)

sponsus: Ecce transit quod dicitur de sponso, incipit dici et de sponsa; et quomodo in sponso mirabaris caecitatem Judaeorum, sic in sponsa miraberis caecitatem haereticorum. (44, 5)

hospes: Sic ergo susceptus est Dominus, tanquam hospes, qui in sua propria venit, et sui eum non receperunt: sed quotquot receperunt eum, dedit eis potestatem filios Dei fieri; adoptans servos, et fratres faciens; redimens captivos, et faciens cohaeredes. (103, 2)

c) *Clothing, Food and Drink.*

Some of the camparisons derived from food, clothing and drink are of a strictly explanatory nature, with a view to making the subject better understood.

Examples:

cibus: Si ergo laudaretur tibi aliquis cibus magnus, quem pransurus esses, parares ventrem: laudatur tibi Deus, para mentem. (127, 6)

panis: Si pascerem vos, ut non mentem vestram, sed ventrem implere vellem, et ponerem vobis panes quibus saturaremini; nonne panes meos divideretis inter vos? Numquid possent panes mei ad unumquemque vestrum pervenire? Si ad unum Quarvenirent, caeteri nihil haberent. Ecce loquor, et omnes tis. (120, 3)

vestimentum: Illi corpora sua tanquam vestimenta straverunt, cum pullus Dominum portans in Jerusalem duceretur: nos saltem velut ramos de arboribus caedentes, de Scripturis sanctis hymnos laudesque decerpimus, quas in commune gaudium proferamus. (280, 6)

fimbria: Et minimus, et novissimus, tanquam fimbria de vestimento Domini. (279, 6)

d) *Education and Discipline.*

Some of the comparisons drawn from education and discipline seem reminiscent of Augustine's school days described in his Confessions.

Examples:

Qui rudes non sunt in Scripturis divinis, qui amant frequentare istam scholam, qui non oderunt magistrum, sicut pueri desperati, et intentam aurem praebent in ecclesia Lectoribus, atque exceptorium cordis sui in fluentia Scripturae divinae patefaciunt; (32, 2)

Parenthetical:

Rursus quia contra Paganos placuit ut leges ferrentur, imo pro Paganis, si sapiant (Sicut enim pueris insensatis ad lutum ludentibus, et manus inquinantibus, paedagogus, cum venit severus, lutum de manu excutit, codicem porrigit: ita voluit Deus per principes subditos sibi terrere corda insensata puerilia, ut abjiciant lutum de manibus et aliquid utile faciant. (62, 18)

Eruditi quippe in schola magistri coelestis, tanquam lectiones intente audientes, pie reddentes, quid sequatur non ignoratis. (52, 13)

disciplina: Sicut disciplinam qui abjicit, infelix est: sic disciplinam qui negat, crudelis est. (13, 9)

I. *Body and its Conditions.*

a) *Parts of the Body.*

The body and its parts, general conditions, life, death, sleep, dreams, the senses, etc., are a fruitful source of comparisons in the sermons. Noteworthy are the following:

capillus: Sicut capilli in corpore nostro tanquam superflui videntur, et sine detrimento carnis raduntur; sic quidquid potest tibi facere iratus potens, inter superflua tua numera. (62, 14)

lingua: Justum enim visum est, quod et vere justum est, ut quoniam illi Magi primi ex Gentibus Christum Dominum cognoverunt, et nondum ejus sermone commoti, stellam sibi apparentem et pro infante Verbo visibiliter loquentem, velut linguam coeli, secuti sunt, ut diem salutis primitiarum suarum Gentes gratanter agnoscerent, et eum Domino Christo cum gratiarum actione solemni obsequio dedicarent. (203, 1)

labia: Id est, quomodo labia tua ad labia fratris tui accedunt, sic cor tuum a corde ejus non recedat. (227, 1)

b) *Life, Dreams, Death, Old Age.*

Comparisons derived from life, dreams, death and old age are generally of a deep, meditative character.

Examples:

vita: Quandoquidem sicut nos bona proximi laetificat vita, ita etiam perversa contristat. (35, 1)

somnum: Sed majores poenas passuri sunt, cum resurrexerint: in quarum comparatione tales sunt istae quas patiuntur qui mortui sunt homines mali, qualia sunt somnia hominum qui torquentur in somnis. (328, 5)

Mortuus est autem peccator, maxime ille quem moles consuetudinis premit, quasi sepultus est Lazarus. (67, 2)

senectus: Nam et lucerna ipsa, etiamsi subinde semper mittas oleum, non valet semper ardere; quia, ut aliis casibus non exstinguatur, ipsa stupa deficit, et quadam quasi senectute consumitur: (362, 11)

J. *Commerce and Travel.*

a) *Money, Business.*

Augustine draws frequently on commercial intercourse of all kinds for imagery. Noteworthy are the following:

fenerator: Exsere nunc avaritiam tuam, te puta feneratorem. Certe si esses, objurgareris ab Ecclesia, confutareris verbo Dei, exsecrarentur te omnes fratres tui, tanquam crudelem feneratorem, de lacrymis alienis acquirere cupientem. (86, 3)

Notice the piling up of comparisons in the following:

Melior est fides quam caro, melior est fides quam aurum, et melior est fides quam argentum, quam pecunia, quam praedia,

quam familia, quam divitiae; et ista omnia videntur, fides non videtur. (159, 3)

arrha: Ergo melius arrha quam pignus. (23, 9)

negotiator: Et vestra societas est commercium spiritualium, ut similes sitis negotiatoribus bonam margaritam quaerentibus. (212, 1)

mercatio: Talis est ista mutatio, qualis, fratres mei, nostra mercatio. (177, 10)

gemma: Talibus Job nudus abundabat, quando in Deum cor plenum habebat, et laudes Deo perditis omnibus rebus tanquam gemmas pretiosissimas proferebat. (113, 4)

b) *Travelling.*

Comparisons derived from this source refer principally to the traveller, the milestone and means of conveyance.

Examples:

viator: Adjunxit se illis ipse quasi tertius viator; et via in via coepit colloqui, commiscuit sermonem. (236, 2)

vehiculum: Verbum manens voces misit, et post multas praemissas voces, unum ipsum Verbum venit tanquam in vehiculo, in voce sua, in carne sua. (288, 4)

milliarium: Sic vero non viatori iter agenti, sed milliario similis eris iter ostendenti. (101, 8)

c) *Law.*

The following example represents the cross as a tribunal:

Ad dexteram unus latro, ad sinistram alter latro: in medio judex, inter ambos pendens in cruce quasi pronuntians de tribunali audivit unum dicentem, "Libera te, si justus es;" (327, 2)

judex: Et prius agis, ut, si fieri potest, pudore et liberalitate erudiatur, erubescat patrem offendere, non tanquam severum judicem timeat; gaudes ad talem filium: sed si fuerit forte ista contemnens, adhibes et verbera; incutis poenam, ingeris dolorem, sed quaeris salutem. (13, 9)

Miscellaneous.

The oil of sinners:

Melius, inquit, emendet me justus, arguat me justus, colaphizet me justus, corrigat me justus, quam impinguet caput meum oleum peccatoris. (93, 12)

Festive days:

Hi dies festi apud Judaeos agebantur: et appellabatur unus dies festus, non quia uno die fiebat, sed quia continuata festivitate peragebatur; sicut dies festus Paschae, sicut dies festus azymorum, et tamen, sicut manifestum est, ille festus dies agitur per aliquot dies. (133, 1)

The Foolish Virgins:

Pendet ex lingua laudantium: similis est autem virginibus quae non portant oleum secum. (149, 12)

Bleaching:

Ecce quomodo fit Ecclesia sine macula et ruga, tanquam bene mundata in tendicula crucis extenditur: sed hic omnino potest id agi. (181, 7)

Space:

Sapientes autem illi et prudentes, dum alta Dei quaerunt, et humilia non credunt, ista praetermittentes, et propter hoc nec ad illa pervenientes; inanes et leves, inflati et elati, et tanquam inter coelum et terram in ventoso medio pependerunt. (184, 1)

Incense:

Ista facientes, quasi thura ponunt daemoniis de cordibus suis. (198, 3)

The following exemplify still further Augustine's liking for the long and redundant comparisons:

Redundant:

Gloria incorruptibilis Dei sicut aqua, similitudo imaginis corruptibilis hominis sicut sanguis. (8, 2)

Tu vis dimisso uno Deo tanquam legitimo viro animae, fornicari per multa daemonia: et quod est gravius, non quasi aperte deserens et repudians, sicut apostatae faciunt; sed tanquam manens in domo viri tui admittis adulteros: id est, tanquam christianus non dimittis Ecclesiam, consulis mathematicos, aut aruspices, aut augures, aut maleficos; quasi de viri domo non recedens adultera anima, et manens in ejus conjugio fornicaris. (9, 3)

Sententia ista sic est in corde hominis, quomodo cadus, unde sentinatur navis in pelago. Non potest enim nisi aquam admittere per rimas compaginis suae. Paulatim tamen adhibendo

tenuem liquorem, facit multam collectionem, ita ut si non exhauriatur, navem opprimat. Sic et in ista vita habemus quasdam mortalitatis fragilitatisque nostrae rimulas, per quas intrat peccatum de fluctibus hujus saeculi. Arripiamus, tanquam sitellam, istam sententiam, ut sentinemus, ne demergamur. (278, 13)

The following is the longest example of all:

Iniqui ergo non ibi erunt: jam enim separabuntur. Tunc tanquam massa purgata apparebit, veluti in area, multitudo sanctorum, et sic mittetur in horreum coeleste immortalitatis. Sicut enim frumentum prius ubi trituratur, ibi purgatur; et locus ubi frumenta pertulerunt triturum, ut a palea mundarentur, decoratur dignitate massae purgatae. Videmus quippe in area post ventilationem, acervum palearum ex una parte, et acervum frumenti ex alia. Quo autem palea destinata sit, novimus; et quemadmodum agricolis faciant frumenta laetitiam. Quomodo ergo apparet in area prius frumentum a palea separatum, et cum gaudium fecerit post tantos labores inspecta illa congeries, quae latebat in palea, quae non videbatur, quando triturabatur; deinde in horreum mittitur, atque in secreto servatur: sic in isto saeculo, videtis quomodo trituratur haec area: sed palea frumento ita permixta est, ut difficile discernatur, quia nondum ventilata est. Sic ergo post ventilationem diei judicii apparebit massa sanctorum, fulgens dignitate praepotens meritis, et misericordiam liberatoris sui prae se gerens. Et ipse erit septimus dies. Quasi primus dies sit in toto saeculo tempus quod est ab Adam usque ad Noe; secundus, a Noe usque ad Abraham; et quomodo jam dividit Evangelium Matthaei, tertius ab Abraham usque David; quartus, a David usque ad transmigrationem in Babyloniam; quintus, a transmigratione usque ad adventum Domini nostri Jesu Christi. Ab adventu ergo Domini sextus agitur, in sexto die sumus. Et ideo quomodo formatus est homo in Genesi sexto die ad imaginem Dei, sic et in isto tempore, quasi sexto die totius saeculi, renovamur in Baptismo, ut recipiamus imaginem Conditoris nostri. (259, 2)

Frequency of Comparison in the Sermons.[8]

Sermons on Biblical texts taken from:	Sermons	Half-pages	Comparison
Genesis	5	46	21
Exodus	3	20	11
Psalms	1	21	13
Kings	2	12	9
Job	1	9	3
Psalms	22	138	49
Solomon	3	28	18
Ecclesiasticus	4	22	12
The Prophecies	9	103	41
Gospel of St. Matthew	44	324	132
Gospel of St. Mark	3	14	3
Gospel of St. Matthew	19	93	35
Gospel of St. John	31	180	61
Acts of the Apostles	3	22	5
Epistles of St. Paul	28	200	84
Epistle of St. James	2	18	9
Epistles of St. John	3	21	2
Sermones de tempore:			
In Natali Domini nostri Jesu Christi	13	34	7
De Calendis Januariis	2	7	3
In Epiphania Domini	7	16	11
In Quadragesima	7	26	9
In traditione Symboli	3	20	6
In Redditione Symboli	1	6	9
Ad Competentes	1	8	7
De Passione Domini in Parasceve	1	5	1
In vigiliis Paschae	5	8	3
In die Paschae	6	13	4
In diebus Paschalibus	29	125	45
In die Dominico octavarum Paschae	1	7	12
In die quadragesimo Ascensionis Domini	1	7	3
In die Ascensionis Domini	5	23	10
In vigiliis Pentecostes	1	7	2
In die Pentecostes	6	26	10
Sermones de sanctis:			
In Natali martyrum Fructuosi episcopi augurii et Eulogii diaconorum	1	7	4
In Natali martyris Vincentii	2	5	3
In festo martyris Vincentii	2	17	9

[8] In this table the figures in the first and second columns refer to the number of sermons and half-pages in each group. Column three indicates the frequency of comparison in the sermons.

	Sermons	Half-pages	Comparison
De Paulo apostolo	2	17	6
In Natali martyrum Perpetuae et Felicitatis	3	6	4
In Natali martyrum Massilitanorum	1	3	2
In Natali martyrum Mariani et Jacobi	1	7	4
In Natali Protasii et Gervasii	1	5	2
In Natali S. J. Baptistae	7	47	11
De Baptismo parvulorum	1	18	4
In Natali apostolorum Petri et Pauli	5	38	4
In solemnitate et in Nat. Machabaeorum	2	11	8
In Natali martyris Laurentii	1	3	1
In solemnitate Laurentii martyris	2	7	5
In Decollatione beati Joannis Baptistae	2	6	1
In Natali Cypriani martyris	5	20	4
De Stephano martyre	11	32	18
In Natali martyrum	12	34	8
In Dedicatione Ecclesiae	3	11	9
In die Ordinationis suae	2	17	3
Sermones de diversis	23	192	98

Eight hundred and fifty-eight examples in two thousand one hundred and thirty-six half-pages of the sermons, compared with one hundred and sixty-seven selected from two thousand and five pages (Vienna Corpus) of the Letters[9] constitute a proportion of about five to one. Of the total number seven hundred and twenty-one instances appear as short forms of comparison; thirty-five, prolonged; and one hundred and two, redundant, or with a series of successive similes. The proportionately small number of elaborate examples shows Augustine's disregard for a feature so characteristic of sophistic literature.

The imagery, from which comparisons in the sermons are derived, is not so extensive as in case of the metaphor. The Epistles and Gospels furnish a comparatively large and fruitful source. Examples indicating general notions, not presenting any special picture, are numerous. The dignity attained by many of the examples is impressively grand, while their general freedom from extraneous circumstance preserves the identity of the basic image. Augustine shows a great liking from the implied comparison; these are sometimes of a euphemistic character. Taken as a whole the general tone of Augustine's comparisons is not one of studied display; the didactic nature of so many instances shows rather a desire to instruct in the most fascinating manner.

[9] Sister Wilfrid, 256.

CHAPTER XII.

Vivid Description.

The art of setting forth objects in a detailed life-like description was highly prized by the ancient Greeks and Romans. The sophists of the Empire, borrowing their themes from the Alexandrine poets, indulged in this practice until it became a marked characteristic of their literature. Descriptions of the sea, animals, birds, nature, meadows, art, painting and of the human body were the favorite topics with which they adorned composition. Ecphrasis, as such descriptions were called, owes its name and definition to the rhetoricians.[1] In its essential character it differs very little from hypotyposis, defined by Quintilian[2] as the representation of a person or thing in all its details.

In the use of ecphrasis, Augustine exhibits a great indifference for the conventional themes of the sophists and rarely becomes redundant in any of his descriptions. By a change of tense from the past to the present, plus a long series of asyndetic omissions the following description attains the rapidity of Cicero's[3] "abiit, excessit, evasit, erupit": "O paupertas! In angusto diversorio nascitur, involutus infantilibus tegumentis in praesepio ponitur, fit cibaria jumentis pauperibus; deinde coeli et terrae Dominus creator Angelorum, omnium visibilium et invisibilium effector et conditor sugit, vagit, nutritur, crescit, tolerat aetatem, occultat majestatem: postea tenetur, contemnitur, flagellatur, illuditur, conspuitur, colaphizatur, spinis coronatur, ligno suspenditur, lancea perforatur. O paupertas!" (14, 9). And again: "Infans lactatus est, nutritus est, crevit, ad juvenilem aetatem perductus est, a Judaeis persecutionem passus est, ligno suspensus est, in ligno interfectus est, de ligno depositus est, sepultus est, tertia die resurrexit, quo die voluit, in coelum ascendit; illuc levavit corpus suum; inde est venturus ut judicet vivos et mortuos; ibi est modo sedens ad dexteram Patris: quomodo est panis corpus ejus?" (272, 1).

The sophists were unrivalled for their detailed descriptions of

[1] Cf. Rhaetores Graeci, III, 491-3.
[2] 9, 2, 40.
[3] Cat., II, 1.

physical beauty. Augustine on the other hand shows a preference for depicting the human body distorted by the weight of sin or writhing in agony. Speaking of the avaritious man he says: "Vide hominem oneratum sarcina avaritiae, vide illum sub hac sarcina sudantem, anhelantem, sitientem, et laborando sarcinam addentem" (164, 5). In another passage he reiterates the same idea: "Sed ecce vivat quantum putat avaritia, non quantum ostendit, non quantum docet, non quantum fidit: sed quantum putat vixerit, senuerit, finierit; adhuc senex incurvus, baculo innixus, lucrum quaerit, et audit avaritiam dicentem, Consule in posterum" (86, 9). Very graphic is the following picture of the haughty scoffer of Christ crucified: "Hoc omnino: sed superbus iste, erecta cervice, tumenti gutture, elata lingua, inflatis buccis irridet Christum crucifixum." (160, 3)

The sermons on the martyrs contain some vivid scenes of their tortures. Speaking of St. Vincent, Augustine says: "Voces enim hujus hominis, oculi, vultus, et turbulentus totius corporis motus, indicabant quam graviora tormenta sentiret interius, quam erant quae Martyri infligebat exterius. Si consideremus perturbationem torquentis et tranquillitatem tormenta patientis, videre facillimum est quis erat sub poenis, quis supra poenas." (275, 2)

Again of St. Lawrence: "Impositus craticulae, omnibus membris adustus est, poenis atrocissimis flammarum excruciatus est: vincens tamen omnes corporis molestias magno robore charitatis, adjuvante illo qui talem fecerat." (302, 8)

Biblical scenes, elaborated anew in Augustine's own fanciful way, form another store of descriptive material. St. Peter, weary and cold, standing by the fire in the courtyard, is thus depicted: "Petrus ausus est sequi, quando Dominus ad passionem ductus est, ausus est sequi, qui ad domum pervenit, et in atrio fatigatus est, ad ignem stabat, et friguit: ad ignem stetit, timore frigido congelavit." (135, 8)

And of the proud Goliath carrying on war against the Philistines Augustine says: "Exstitit tunc Golias iste, de quo mentio facta est, ingens statura corporis, armis instructus, viribus etiam exercitatus, elatus jactantia, qui superbe provocaret ad monomachiam adversarium populum: hoc est, ut unus inde electus ab ipsis procederet adversus eum, ut duobus pugnantibus examen totius belli in medio versaretur, pacto et placito addito, ut si quis duorum

illorum vicisset, universae parti unde steterat tribueretur victoria." (32, 3)

The following description with asyndeton presents a good panoramic view of life: "Considerate, fratres, quantum amanda sit vita, ubi nunquam finias vitam. Amas ergo istam vitam, ubi tantum laboras, curris, satagis, anhelas; et vix enumerantur quae necessaria sunt, in miseria vita: seminare, arare, novellare, navigare, molere, coquere, texere: et post haec omnia finire habes vitam. Ecce quae pateris in miseria ista quam diligis vita: et putas te semper victurum, et nunquam moriturum? Templa, saxa, marmora, ferro plumboque consolidata, tamen cadunt: et homo nunquam se putat moriturum?" (84, 1). Speaking of suffrages for the dead Augustine gives the following picture of a wealthy funeral: "Proinde pompae funeris, agmina exsequiarum, sumptuosa diligentia sepulturae, monumentorum opulenta constructio, vivorum sunt qualiacumque solatia, non adjutoria mortuorum." (172, 2)

Descriptions of birds, were dearly loved by the sophists. In this respect also, however, Augustine is restrained. The following scene taken from St. Matthew (23, 37) presents a very pathetic picture of Christ represented as a hen, weary and languid, gathering her chickens under her wings: "Illa enim gallina divina Sapientia est: sed assumpsit carnem, ut pullis congrueret. Videte gallinam hispidam plumis, dimissis alis, voce fracta, et quassa, et lassa, et languida congruere parvulis suis. Ovum ergo nostrum, id est, spem nostram sub alis illius gallinae ponamus." (105, 11). Speaking of himself Augustine says: "Ego autem miser, cum me ad volandum idoneum putarem, reliqui nidum; et prius cecidi, quam volarem. Sed Dominus misericors me, a transeuntibus ne conculcarer et morerer, levavit, et in nido reposuit. Haec enim me perturbaverunt, quae modo vobis securus in nomine Domini et propono, et expono." (51, 6)

Augustine shows great art in descriptions taken from the vegetable kingdom, the sea and celestial phenomena. After enumerating the sufferings of Christ, reduced to the pitiable state of a criminal, dying on the cross without either beauty or form, he says: "Sed quomodo radix non est pulchra, sed intus habet vim pulchritudinis suae. Attendite, fratres mei, videte misericordiam Dei. Attendis arborem pulchram, amoenam, foliis virentem, fructibus opulentam, laudas. Delectat aliquid de fructu carpere, sub umbra ejus sedere et requiescere ab aestu: laudas totam illam pulchritudinem." (44,

1). The vine extending its branches is thus described: "Non jussi te de spinis uvam legere; sed vide, attende bene, ne forte, ut fieri solet, vitis cum circum errat per terram, involuta sit in spinis. Nam aliquando invenimus illud, fratres mei, vitem positam super caricem, quia ibi habet sepem spinosam, extendit palmites suos, et inserit in sepem spinosam, et pendet inter spinas botrus; et qui videt botrum carpit, non tamen de spinis, sed de vite, quae circumplexa est spinis." (137, 13)

The following description is reminiscent of a sea storm in the Aeneid[4]: "Hiemalibus asperitatibus se navigando committunt: sic fervent avaritia, ut nolla formident fulgora: jactantur ventis, suspenduntur et deprimuntur fluctibus; ineffabilibus periculis usque ad mortem agitantur" (331, 5). Speaking on a similar subject Augustine says in another passage: "Quibus tempestatibus et procellis, quam horribili et tremenda saevitia coeli et maris importuni sunt mercatores, ut divitias ventosas acquirant, majoribus quam quibus acquisitae sunt, periculis et tempestatibus plenas? Quos aestus, quae frigora, quae pericula ab equis, a fossis, a praecipitiis, a fluminibus, a feris perferunt venatores?" (70, 2)

Descriptions of Creation and of the heavenly bodies receive a poetic touch from Augustine. Enumerating the works of God, he gives the following summary with a shade of ecphrasis: "Fit lux, fit coelum, quod appellatum est firmamentum inter aquam et aquam: nudatur arida, separatur mare a terra, datur terrae omnium stirpium fecunda conceptio; fiunt luminaria majus et minus, sol et luna, et caetera sidera; producunt aquae fetus suos, terra suos; fit homo ad imaginem Dei: complet Deus opera sua omnia sexto die: in nullis operibus Dei tot enumeratis atque completis sonuit sanctificatio" (270, 5). Again: "Attendis terram fructificantem, attendis mare plenum animalibus suis, attendis aerem plenum volatilibus, attendis coelum fulgere stellis, et caetera, et non quaeris tanti operis artificem"? (197, 1). And again: "Ecce lux ista de coelo, quae solis nomine appellatur, cum processerit, illustrat terras, explicat diem, facit formas, coloresque discernit. Magnum bonum, magnum omnibus mortalibus Dei donum: magnificent eum opera sua. Si tam pulcher est sol; solis factore quid pulchrius?" Et tamen videte, fratres: ecce diffundit radios suos per universam terram; patentia penetrat, clausa resistunt: lucem suam mittit per

[4] Book I, 106 ff.

fenestras, numquid et per parietem?" (120, 2). In a dramatic series of short asyndetic clauses Augustine gives another picture of earth and its beauties: "Erige ergo rationalem aspectum, utere oculis ut homo, intende coelum et terram, ornamenta coeli, fecunditatem terrae, volatus avium, natatus piscium, vim seminum, ordinem temporum: intende facta, et quaere factorem; aspice quae vides, et quaere quem non vides." (126, 3)

The sufferings of the martyrs furnish Augustine with material for descriptive war scenes. Christ is represented as a king supplying his soldiers with arms and directing them in the methods of warfare: "Recolite Dominum Christum suos in Evangelio discipulos admonentem: recolite martyrum Regem cohortes suas armis spiritualibus instruentem, bella monstrantem, adjutoria ministrantem, praemia pollicentem": Augustine leaves off here and begins again after a short interval to describe the double line of battle which the world draws up against the soldiers of Christ: "Duplicem mundus aciem producit contra milites Christi. Advertite, fratres. Duplicem, dixi, aciem producit mundus contra milites Christi. Blanditur enim, ut decipiat; terret, ut frangat. Non nos teneat voluptas propria, non nos terreat crudelitas aliena; et victus est mundus. Ad utrosque aditus occurrit Christus, et non vincitur Christianus . . . Multiplici enim vulnerum varietate confossus, non deserebat pugnam, sed acrius iterabat." Augustine continues with a sudden change of metaphor: "Putares quod cum duraret flamma, non ureret; et tanquam figuli fornax lutum molle suscipiens, duram redderet testam. Poterat Martyr noster dicere Daciano: Jam non urit ignis tuus carnem meam, quia, "exaruit velut testa virtus mea" . . . probatus est atque decoctus illo igne Vincentius: arsit vero et crepuit Dacianus. Si enim non ardebat, unde clamabat? Quid enim erant verba irascentis nisi fumus ardentis? Ergo Martyri nostro refrigerium in corde habenti, flammas extrinsecus admovebat: sed ipse facibus furoris accensus, tanquam clibanus intus ardebat, et habitatorem suum diabolum concremabat. Per furiosas enim Daciani voces, per truces oculos et minaces vultus et totius corporis motus ille habitator ejus interior monstrabatur; et per haec signa visibilia, tanquam per sui vasculi, quod impleverat, crepantis rimulas videbatur." (276, 1, 2, 3)

For other examples of ecphrasis compare also: 74, 4; 78, 2; 80, 4; 86, 16; 96, 3; 101, 10; 102, 3; 295, 6; 304, 2; 153, 3; 169, 8; 240, 6; 246, 3; 252, 5.

St. Augustine is very restrained in the use of ecphrasis. The descriptions of the struggles of the martyrs serve not so much for display as for instruction, while those on nature and its beauties come rather from a heart wishing to extol the Creator in His works than from a heart seeking an opportunity for vain ostentation.

The Greek Fathers of the fourth century used this device with a freedom varying with their temperament. Campbell's[5] study of St. Basil shows examples decidedly sophistic in character but not extremely so. Ameringer has selected from St. John Chrysostom[6] a wealth of detailed descriptions. St. Gregory of Nyssa[7] also ambitiously sought out sophistic themes.

Augustine in this respect is the least sophistic of all. This is due perhaps to the nature of the sermons, especially those on Biblical texts—the accurate explanation of which caused him scrupulous anxiety. Shortly after his ordination when Valerius insisted on his preaching, Augustine wrote[8] to him in pleading tones, telling of his inability and unpreparedness to undertake such a task. Such anxiety lest he should deviate from a true explanation of the Scriptures naturally kept Augustine far from exaggerated descriptions. The examples quoted, however, show a skillful use of this device but for serious purposes.

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[5] 128 ff.
[6] Ameringer, 86.
[7] Meridier, 141.
[8] Ep. 21, 3, 4, written at the opening of 391 A. D.

CHAPTER XIII.

St. Augustine as an Orator.

Augustine, one of the outstanding orators of the patristic period, combined in his character qualities which are generally supposed to be incompatible or rarely to be found in the same personality; a broad, vivid imagination and penetrating intellectual genius; an unhesitating obedience to authority and wonderful originality of thought. He had qualifications of the highest rank for preaching. He possessed in an unusual measure the art of coining phrases, and manipulated words with the easy mastery of one familiar with all their resources. And yet there is combined with this verbal facility an appropriateness of expression, and usually a precision too, only to be found in a genius truly extraordinary.

In learning Augustine was unequal to Jerome and Origen, but in originality and richness of thought, by common consent, he excels all, both Greek and Latin. He stands above Origen in boldness of thought and beauty of language. Such excellences could be the offspring only of the highest natural attainments, aided and stimulated by the spirit of God.

And the originality of the man in thought was repeated in his reactions to artistic literary canons. He does not ignore them of course. Neither does he follow them slavishly. He was a true disciple of sophistic education, but he would rather be ungrammatical than not understood by his people. It is characteristic of great minds to love the truth which is given in words, not the words in which the truth is given. As an interpreter of the word of God Augustine stands at an elevation which few have attained. It deteriorates but little from his merits to say, that the external helps which enabled Origen and Jerome to fix the sacred text with greater precision were lacking to Augustine. Augustine, however, is not withheld from the discussion of Scriptural difficulties by the fear of disturbing the minds of his ill-instructed believers. He is ever ready to acknowledge his ignorance of obscure passages of Scripture and hence he often checks himself in some of his explanations and assumes the attitude of a little child.

The popularity of his works may be attributed mainly to the

sive sections; sometimes confusing by their close similarity in sound but nevertheless containing all the force of strong verbal puns. Augustine's abuse of these figures is one of his defects and shows a tendency to indulge in verbal trickery even when treating profound subjects. Whether resulting from his early rhetorical training or due to his Punic nature, it was something which he did not overcome. Words purposely and successively repeated in different cases (polyptoton) are strewn on almost every page; one thousand eight hundred and seven instances altogether. Their constant recurrence necessarily weakens the style and often results in a mere jingle of words. Onomatopoetic words, graphic and picturesque, are less conspicuous than the foregoing but more effective. Thirteen different onomatopoetic words, with a total of one hundred and two examples, occur in the sermons. With assonance and alliteration Augustine completes the grand climax attained in the excessive use of figures of sound of which there are seven thousand five hundred and fifty-two examples in the "sermones ad populum."

Augustine's talents as an orator were such as conformed him to the age in which he lived, and thus always rendered him an interesting and attractive preacher. His style is made up of short and broken sallies, or of long intricate and sometimes obscure periods; or else of short questions and answers arranged in dialogue form. This latter device, called dialektikon, occurs one thousand four hundred and two times in the sermons, ranking highest, from the view point of frequency, of all the figures of argumentation. Diaporesis, belonging to the same group, is used with comparative moderation and serves as a kind of digression in the ordinary progress of Augustine's discourse. Prosopopoeia, often introducing inanimate objects speaking and acting as living beings, is found in the warmest and most spirited passages, becoming the most pleasant of all forms and figures. Epidiorthosis, occurring in thirteen different forms, often shows an attempt on the part of Augustine to express his thoughts accurately, but more frequently it indicates lack of preparation; especially so, in instances found with "imo" and "imo quia." Hypophora, proleipsis, prodiorthosis and paraleipsis are used artistically but at rare intervals. All these devices of the court room taken together occur two thousand two hundred and one times in the sermons, imparting life to the style. They have an interest, his-

torical rather than rhetorical, showing how the old devices were clung to, on account of their Attic associations.

In the use of figures of vivacity Augustine shows a strong inclination to exceed the limits of moderation. Interrogatio, one of the most commonly used of figures and at the same time one of the most effective, gives strong coloring to his statements. He shows a great preference for non-cumulative examples; two thousand four hundred and seventy-three being found in the sermons. Of asyndeton and polysyndeton he makes a lavish use—two thousand two hundred and sixty instances altogether. These devices give rapidity, energy, compactness and emphasis to the style. Exclamatio occurs with comparative moderation, combined occasionally with optatio, metaphor, comparison, oxymoron, irony, alliteration and polyptoton. It rouses the attention of his audience by introducing life and variety into his expressions. The remaining figures of vivacity (litotes, ellipsis, parenthesis, hypostrophe, optatio and irony) show a total of eight hundred and eighty-one examples. Litotes, having frequently the force of an exaggeration, lends variety to the statement advanced. Ellipsis, a means of condensation, is employed for the sake of rapidity. Parenthesis, the interruption of the development of a thought by an intervening clause is merely a stylistic mannerism.

In the use of devices of parallelism Augustine shows himself a true sophist. Parison, isocolon, and homoioteleuton occur four thousand two hundred and fifty-four times. The variations given to parison by Augustine are of a number and skill that only a great resourcefulness could produce. That he was excessive in the use of antithesis cannot be denied. This may be due to the vast amount of material Augustine drew from the Scriptures which contain so many antithetical expressions.

The minor figures sophistically developed are used with comparative restraint in the sermons. Hyperbole is not a habit with Augustine. He finds it an effective vehicle for strong emotion and especially when he is attacking sin, e. g., he[5] compares the suppliant sinner to a hedge hog covered with thorns and timid as a hare: "Venit unus supplex peccator, coopertus spinis tanquam hericius, et nimis timidus tanquam lepus." The oxymoron, which is a sort of pun, is used generously but not excessively, two hundred and twenty-three instances altogether. The mysteries of

[5] 99, 6.

great variety of ideas and facts which they contain and the language in which they are couched. In them are found not only indications of Augustine's own views upon almost every spiritual subject, but also a concise display of the ideas most powerfully dominating the life of that age. His discourses bear very little resemblance to sermons of the present day, with the exception of the spirit of the gospel and the effusions of a virtuous heart, which always remain the same. The moral tone is always prevalent, no matter what the subject may be. His aim was to convert and edify his hearers. In the form of compact and rapid dialogues, which in themselves exhibit the versatility of his genius, Augustine conveys his moral lessons to the people of Hippo. His sermons are not constructed on the elaborate plan popular in the East. They are not set speeches but rather thoughtful interpretations of the meaning of Scripture. Their aim is to impress the fundamental truths and to open up the heart to the influences of grace. Spiritual insight is one of their highest qualities.

Augustine's sermons were preached at different times over a period of about forty years. He very frequently trusted to fortuitous circumstances for his train of thoughts and on such occasions, of course, he spoke entirely ex tempore.[1] It is interesting to note that in such a large group of extemporaneous sermons Augustine makes a consistent use of tropes and figures. In Class One, consisting of one hundred and eighty-three sermons, only nine[2] show a comparative restraint, leaving one hundred and seventy-four with a profuse mass of figures. Evidently the rhetor's art acquired in pagan schools had become a second nature to the Bishop of Hippo. In this Class the forty-four sermons alone, taken from the Gospel of St. Matthew, show a total of one thousand and one instances of figures of repetition. Anadiplosis, occurring in twelve different forms, lends pathos to Augustine's discourse and is most effective in rousing indignation or sympathy or emphasizing a point by returning to it unexpectedly. Epanaphora and antistrophe, two of the most ordinary figures of the sophist's style, are used with much variety in the sermons; e. g., heading sentences and clauses with parallelism of structure and with inflected forms of nouns and verbs. Sometimes Augustine repeats two or three words at the beginning or end of clauses or alternates the repetitions in

[1] Cf. Deferrari, *American Journal of Philology*, Vol. XLIII, 110 ff.

[2] 10, 33, 54, 71, 75, 143, 149, 150, 172.

the respective figures, securing thereby more elegant and varied forms of epanaphora and antistrophe. Two hundred and twenty-two examples of alternating epanaphora and antistrophe have been noticed throughout the entire group of three hundred and sixty-three sermons. The other figures of repetition—symploce, kuklos, climax and anastrophe, occurring one thousand one hundred and ninety-seven times in all—show a comparative restraint in number when placed beside five thousand four hundred and fifty-eight instances of the three former figures. Kuklos has about the same effect as anadiplosis and occurs frequently in the sermons with epanaphora, antistrophe and anastrophe. Climax is useful in proving a statement not admissable at first sight. Symploce is highly artificial and often degenerates into monotony.

In Class Two the same consistent use of tropes and figures has been noticed; only four sermons [3] show an inclination towards restraint. Two of these sermons [4] are followed immediately by four others containing a profusion of figures.

The frequency of figures is decreased somewhat in Classes Three and Four. For example, in Class One, the twenty-eight sermons of two hundred half-pages taken from the Epistles of St. Paul yield six hundred and seventy-four examples of figures of repetition, while the one hundred and ninety-two half-pages of Class Four show only three hundred and seventy-eight examples. It is likewise interesting to compare the relative frequency of figures of repetition in three half-pages of sermon two hundred and fourteen (written in 391 A. D. when Augustine was thirty-seven years old) with an equal paging of sermon three hundred and thirty-nine, preached in later years when he was celebrating the anniversary of his episcopal consecration. The proportion in both cases stands one to one. Were dates available on other sermons such comparisons would enable us to prove or disprove a common assertion that Augustine's style grew less florid with advancing years.

In the use of figures of sound Augustine is very lavish. Ingenious play upon words both from the same and different roots (paronomasia and parachesis) succeed each other through long passages. Sermon seventy-six sections four and six, yields six instances. Sermon fifty-two shows twelve examples in four succes-

[3] 210, 218, 221, 222.
[4] 221, 222.

faith contained in the Scriptures furnished him with a rich store of material for paradoxical treatment. Terms taken figuratively are often combined with those taken literally. Words understood in the material sense are joined with others taken in the spiritual sense, and not infrequently Augustine employs two terms which usually are contradictory. Hyperbaton, which in the hands of the rhetoricians had become a mannerism and an affectation, is so numerous, that it may be regarded as Augustine's normal word order. By means of this device he often secures the poetic homoioteleuton. The frequency of antonomasia, a trope occurring more frequently in poetry than in oratory and the character of some of the examples found, exhibit his fondness for the extravagant features of the rhetoric of the Empire.

A sophistic influence can be traced through Augustine's metaphors and comparisons. Elaborately developed examples with an accumulation of details occur at regular intervals throughout the sermons, but this is not one of his peculiar stylistic habits. His metaphors show an extensive range of imagery, well adapted to the subject and drawn from activities most familiar to his people. Occasionally he indulges in a series of images resulting in the mixed metaphor. Definitely sophistic sources of imagery, such as the arena, the theatre, race course, sea and military science, are the basis of many metaphors and comparisons but here a decided restraint is evident. Metaphors drawn from Scripture form a large proportion in the sermons.

In the use of ecphrasis, Augustine shows almost complete indifference for the sophistic themes and sophistic development, only in descriptions of the struggles of the martyrs and of the beauties of nature does he take on something of sophistic brilliance.

In illustration Augustine is very liberal. Sometimes he descends to the homeliest type, e. g., he[6] illustrates the difference between anger and hatred by a cow butting at her calf, influenced not by hatred but by displeasure. In discoursing with his people on the unreasonableness of preferring a bad life to a good one he[7] tells them that they do not wish a bad crop but a good one; a good tree, a good horse, a good servant, a good friend, a good son, a good wife, a good farm, a good shoe and yet they lead evil lives. And showing the folly of people who defer reforming their sinful lives

[6] 82, 2.
[7] 232, 8.

because they expect to live long he [8] tells them that they do not want a long, bad supper and yet they wish a long evil life.

His ingenuity in finding mystical meanings is most striking, e. g.: Jacob's dream [9]; the barren fig-tree [10]; touching the hem of Christ's garments [11]; the five virgins [12]; the seventy generations [13] from Adam to Christ and the seventy times seven [14] that Christ bids us forgive our brother. The bread, the fish and the egg [15] which a child is supposed to have asked from his father, is thus explained: Bread is charity, the fish is faith, which lives unbroken amid the storms of temptation; the egg is hope because, though the egg is something, it is not yet the chicken. Such interpretations were, no doubt, intensely interesting to the simple people of Hippo.

Augustine's themes deal with the highest mysteries of faith. He is generally expository as were most of the great preachers of antiquity. Flashes of common wisdom illuminate his pages. His knowledge of himself gave him a great insight into human nature and his skill to present in a few words a person or a particular state of mind must have continually entertained his people. With profundity Augustine united an equal clearness and sharpness of thought. His style is vigorous and attractive but often lacks simplicity, purity and elegance. Noble sentiments, clear statements of truth, convincing arguments and lofty passages of eloquence may be found on nearly every page of his sermons. His Latinity bears the stamp of his time; his diction is choice and noble though often descending to the daily language of his people.

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[8] 232, 8.
[9] 5.
[10] 110.
[11] 62.
[12] 93.
[13] 51.
[14] 83.
[15] 105.

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